

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 10th December 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 28.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhushan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti Brahmin, age 37.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi"	Calcutta	Daily	Panchcowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto	Monthly		
15	"Education Gazette"	Chinsura	Weekly	Shibnarain Bannerji, M.A., B.L., Brahmin.	1,500
16	"Ekata"	Calcutta	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto	Do.	Panchcowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna	Do.		
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.		
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman, Muhammadan, age 36; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Rev. Lall Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37	3,000
31	"Nihar"	Contai	Weekly	Madhusudhan Jana, age 50	200
32	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhushan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta	Monthly		
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goals, age 39.	500
36	"Pratihar"	Berhampore	Do.	Kamakhyas Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly		
44	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Moniruzzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha, age 39	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Newsadika Lal, Kayastha, age 26	200
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Ram Kishore Singh, Ondhia Kurma, age 30,	600
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebrevala, Hindu, age 35	600
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	200
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	255
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
URDU.					
65	"Al Punch" ...	Bankipore	Weekly	Syed Husain, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
URIYA.					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
71	"Sambalpur Hitaishini" ...	Bamra ..	Do.	Dinabandhu Garhnaik, Chasa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48	600
74	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, Karmokar,	500

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Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	"Muhammadi" ...	Calcutta ...	Weekly
43A	"Surbarnabanik" ...	Do. ...	Do.
8A	"Biswadut" ...	Howrah ...	Do.



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I.—FOREIGN POLITICS.

UNDER the heading noted in the margin the *Namai Muqaddas Hablul*
Matin [Calcutta] of the 28th November writes:—

NAMAI MUQADDAS
 HABLUL MATIN,
 Nov. 28th, 1910.

Disturbances in Persia caused
 by the neighbouring Powers.

Politicians cannot deny the fact that from the time of the Anglo-Russian alliance our neighbours in order to accomplish their object in Persia have represented themselves as the helpers of the Persian nation and the Government; but since the abdication of Muhammad Ali and the establishment of the National Government Russia and England have evidently become hostile to the present Government of Persia, finding fault with the old and the present Cabinet, complaining of the want of union among the national leaders, and attributing all sorts of evils to the revolution without taking the trouble of finding out any remedy for the same.

We do not say that the old and the new officers and the leaders made no mistake and were not guilty of selfishness, but we believe that all the evils are due to the diplomatic policy of the neighbours who have thrown obstacles in the way of the Persian Government and have been the real cause of all the disturbances and dissensions. Very few realize why the hands of Government are so paralyzed. All point to and consider the leaders and the Ministers as incompetent to carry on Government work.

Everybody knows that the new reforms require sufficient funds, and maintenance of peace depends on having troops, which also requires money, whereas since the time of Muzaffaruddin Shah the Persian treasury has all along been empty. The Persian Government has been trying to obtain a loan and improve her finances, but sometimes Russia and sometimes England, and often both combined, come in her way and scatter seeds of discord in the country.

After the formation of the Parliament the new Government first asked her neighbours for a loan who after a long time proposed to give it on such conditions as would put an end to Persian independence and thus help them in attaining their long cherished object. She then tried for a national loan, but they laid hindrances in her way. Persia then determined to mortgage State jewels, but the Russians obstructed. She did then communicate with the firm of Messrs. Slagman and Bros. of London for the said loan and the English Government first consented to the proposal, but when on the 10th October the Persian Government officially approved of the terms the English Envoy at Teheran intervened saying that the required loan should not be taken from anywhere except the English Imperial Bank for any other source would be detrimental to the English interests. Along with this in order to create disturbances in Persia an ultimatum was sent calling on the Persian Government to accept loans from the Imperial Bank.

Mr. Asquith, however, said in his Guildhall speech that the neighbours neither interfered in the financial reforms of Persia nor did they interrupt the Persians in obtaining money on loan. The real aim of the neighbours is to gain their old object of involving Persia in debt both from the English as well as the Russians. The present dissensions and party feelings in Persia ordinarily found in every nation are all due to the interference of the neighbouring Powers.

The hint of *Novo Vremya* and the proposal of a railway line in Persia bear testimony to the motives of the neighbours. The arrival of 100 fresh Russian troops in Tabriz and 600 in Kazwin goes to show their object, viz., of interfering in Persian affairs and creating disturbances in the country. No doubt Russia has done so with the consultation of the Foreign Minister of England and the repeated attempts of the neighbours are meant to compel Persia to accede to their request.

The Persians' faith in the English Government during the last three or four years has been a mistaken one and will lead to their ultimate subjection.

The paper then suggests that the Persians should, shaking off their fear, at once join some other Power by which alone their independence can be saved and that they must know for certain that so long as Sir Edward Grey is Foreign Minister of England any change in the present policy of the English Government is almost impossible, but even taking for granted that Sir Edward Grey is prevented from taking any hostile measures in the south of Persia, Russia will by no means leave Persia alone in the north and the English, whether Liberals or Conservatives, are not expected to stand against the Russians for Persia.

The only Power that can stand face to face in the north is Turkey in alliance with Germany, and so the only remedy for Persia is to join Turkey and Germany when, alone, the neighbours will cease to be hostile to her and Russia will take no further steps seeing Turkey taking interest in Persia. In the meantime the Cabinet of Persia should try to collect sufficient funds to meet future expenses for making appeals and protests against encroachments of the neighbours, for one day or the other the affairs of Persia are likely to be the subject of discussion by an International Conference.

In conclusion, the paper exhorts the Persians (1) to boycott Russian goods, (2) to keep the leaders and nobles in harmony with each other, and (3) to unite together with the help of the spiritual leaders of Persia, for without these they are likely to suffer destruction. The dispatch of Russian troops to Kazwin is merely with a view to reach Teheran and call back Muhammad Ali, and if this be not stopped today the paper adds "we will not be able to do anything tomorrow."

NAMAI MUQADDAS
HABUL MATIN,
Nov. 28th, 1910.

2. The *Namai Muqaddas Habul Matin* [Calcutta] of the 28th November writes:—

To justify a sin is worse than committing it.

The readers of newspapers must remember that certain letters, written by Muhammad Ali to the Turkoman tribes inciting them to help the Mazindarans in their mischief, having fallen into the hands of the Persian Government, the latter asked the English and the Russian Consuls to inform their respective Governments which stood security for Muhammad Ali's good conduct and keeping himself aloof from politics, of the delay in paying one of the instalments of Muhammad Ali's allowance which however he had forfeited by his conduct. At this the Foreign Consuls made a peremptory demand for payment. The Persian Foreign Office having protested, Sir Edward Grey retorted by saying that the action of his Government was in accordance with the laws of Persia.

This justification on the part of Sir Edward Grey is worse than the sin itself which he had committed in violating the International Law which again is in itself an admission of his unconstitutional action. Sir Edward Grey, there is no doubt, would come down on Persia if she violates the International Law. By his action Sir Edward Grey has cast a slur on his own Government. The Persians should clearly study the law between nations and give Sir Edward Grey's reply the consideration it deserves. It is always the case with a strong Power to silence a weak one by an evasive reply, and since the Persian Government is weak it has to put up with Sir Edward Grey's reply. In order to meet other Powers on an equal ground, Persia should give up her internal dissensions and acquire strength.

NAMAI MUQADDAS
HABUL MATIN,
Nov. 28th, 1910.

3. After quoting certain questions from one of its correspondents to one of the attendants of Sawlat-ud-Dowla and the replies thereto with respect to the recent English Memorandum to Persia, the *Namai Muqaddas Habul Matin* [Calcutta] of the 28th November appeals to the Persians to save their country by doing away with selfishness and mutual grudge and dissensions.

What should Sardar Asad do. The paper draws the attention of the Bukhtiafi Khans by reproducing a cartoon from the London *Punch* representing the free portion of Persia by a cat caught between a lion and a bear and shows the ill effects of selfishness and dissension, and says these might bring about a civil war which may cause us to lose our independence, for the foreign Powers taking advantage of our disunion will come down to Teheran and easily subjugate us. In conclusion the paper exhorts Sardar Asad to try hard with the help of the natives of the south to save Persia.

4. In making an appeal to the well-wishers of Persia to save the country from the encroachments of the neighbouring Powers, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 28th November advises the nation : —

NAMAI MUQADDAS
HABLUL MATIN,
Nov. 28th, 1910.

What is needed to preserve Persia's independence?

- (1) To boycott the Russian goods as done by Turkey and Austria, and
- (2) To raise an internal loan and put an end to mutual dissensions threatening civil war, for any foreign loan on ruinous terms will be fatal to the country.

5. Referring to the recent raids by the Sokond bad characters at Kotond carrying away numbers of goats and cows and injuring one Aqa Jawad Syed, a military officer,

NAMAI MUQADDAS
HABLUL MATIN,
Nov. 28th, 1910.

Raids in the south. and to the news that 100 men have arrived to plunder caravans on their way to Shostar, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 28th November attributes all these events in the south to the dissension at the centre (Teheran) and remarks that unless these dissensions disappear from among the people there can be no peace in any part of the country.

6. Referring to Reuter's telegram from Teheran that a large caravan has been looted near Shiraz and most of the booty belonged to the English subjects, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 28th November while admitting the news to be correct thinks that the event is due to the Memorandum of Sir Edward Grey, and apprehends still more serious occurrences as a result of it.

NAMAI MUQADDAS
HABLUL MATIN,
Nov. 28th, 1910.

Result of Sir Edward Grey's Memorandum.

7. The *Muhammadi* [Calcutta] of the 2nd December says that the inhabitants of the part of Persia from Urusia to Salamer have represented to the Persian Government that unless it can protect them against Turkish occupation they will be obliged to seek the help of the European Powers. This news, remarks the writer, is very alarming, for the European Powers will be right glad to avail themselves of such an opportunity to extend their supremacy abroad.

MUHAMMADI,
Dec. 2nd, 1910.

Serious difficulty in Persia.

II.—HOME ADMINISTRATION.

(a).—Police.

8. The *Muhammadi* [Calcutta] of the 2nd December says that the campaign that is being led by Maulvi Leakat Hossain against slaughter of cows is likely to cause breaches of the peace on the occasion of the ensuing *Bakr-Id*. The so-called Maulvi is an ignoramus, and it will be a sin to call him a Musalman in his present depravity. His contention that Ebrahim used a goat for slaughter is opposed on the authority of paragraph 27 of the *Koran*, which says that Ebrahim entertained his guests with a fried calf. The Maulvi, again, seeks support in the writings of one Fakir named Hari Nur Muhammad. But the name Hari makes it clear that the so-called Fakir is really a Hindu. The attention of the Government is drawn to the matter inasmuch as there is great possibility of the Hindus under the leadership of Leakat Hossain interfering with the religious practice of Moslems on the occasion of the *Bakr-Id*. The efforts of the Maulvi and these Hindus have created a great excitement amongst both Hindus and Musalmans in the country.

MUHAMMADI,
Dec. 2nd, 1910.

9. The *Hindi Bangavasi* [Calcutta] of the 5th December reports that on the 19th ultimo Maulvi Leakat Hossain delivered a lengthy speech in the Beadon Square on the necessity of protection of cows, and expresses heartfelt joy at the union of the Hindu and Musalman workers upholding the same cause.

HINDI BANGAVASI,
Dec. 5th, 1910.

Maulvi Leakat Hossain on protection of cows.

10. Referring to the alleged interference with a *sankirtan* by the Deputy Commissioner of Silchar, the *Bangavasi* [Calcutta] of the 3rd December prays for prompt enquiry and redress.

BANGAVASI
Dec. 3rd, 1910.

Stopping of *sankirtan*.

HINDI BANGAVASI,
Dec. 5th, 1910.

11. *Anent* the above, the *Hindi Bangavasi* [Calcutta] of the 5th December hopes that His Honour the Lieutenant-Governor of Eastern Bengal will soon hold an inquiry into the matter and take proper action.

DAILY HITAVADI,
Dec. 7th, 1910.

12. A correspondent, writing in the *Daily Hitavadi* [Calcutta] of the 7th December, complains that the doors of the temple of the goddess Kali at Kalighat are not duly opened, and that consequently crowds of pilgrims have to wait for a considerably long time outside the temple. When at last the doors are opened, the men guarding the doors most inhumanly oppress the pilgrims, including women, wanting admittance into the temple. It is the duty of the police to protect the poor pilgrims against such oppression.

KHULNAVASI,
Dec. 3rd, 1910.

13. Referring to the imposition of punitive police on twenty-seven villages in the districts of Jessore and Khulna, the *Khulnavasi* [Khulna] of the 3rd December does not question the honesty of the purpose of the Government in this matter, which was no doubt the suppression of thefts and dacoities in these districts. But now that the evidence of the Crown witnesses in the Khulna Political Gang Case absolves all the villages of these two districts except the four villages of Chandanimohal, Maheswarpasa, Teligati and Daudar in the Khulna district, it is but just and proper that they should be relieved of the burden of the punitive police. All these twenty-three villages have actively helped the Government in restoring public peace and tranquillity.

BHARAT MITRA,
Dec. 3rd, 1910.

14. Referring to the recent and frequent frontier raids, the *Bharat Mitra* [Calcutta] of the 3rd December advises the Government to adopt strong measures in order to teach a good lesson to the brutal raiders; and draws the special attention of the Viceroy to the proposal of the *Punjabee* [Lahore] that the whole tribes should be made responsible for the evil doings of each of their respective members.

The paper also notices the following proposals of two military officers, and expects much good if action be taken in accordance with them:—

(1) that each tribe be required to pay a sum as a security for making no disturbance; and

(2) a colony of the Sikh sepoys be founded on the frontier.

HINDI BANGAVASI,
Dec. 5th, 1910.

15. Reproducing the news reported by the *Punjab Advocate* that at Peshawar one Haji is a great enemy of the Hindus, who, delivering speeches at public roads, persuades the Muhammadans to cut off all connection with the Hindus, and who only the other day reproaching a Muhammadan for having purchased sweetmeats from a Hindu shopkeeper had the sweetmeats thrown away, and threatened the shopkeeper with severe beating if he ever sold again to a Muhammadan customer, the *Hindi Bangavasi* [Calcutta] asks: Is all this true? Is the authority of the British rule absent from Peshawar?

(c)—Jails.

BASUMATI,
Dec. 3rd, 1910.

16. The *Basumati* [Calcutta] of the 3rd December is indignant at the news published by the *Amrita Bazar Patrika* that a Madras prisoner named Ganapati Iyer was recently detained in jail for 36 days more than the period warranted by his sentence as reduced in various ways, and asks if the Government will not enquire into the matter. The printer of the *Karmayogin* also suffered in a similar manner. It is a pity that such things should happen so late in the day as the reign of King George V. The Howard Society of England should come to this country, for there is ample work for it here.

(d)—Education.

MUHAMMADI,
Dec. 2nd, 1910.

17. A correspondent of the *Muhammadi* [Calcutta] of the 2nd December says that there are many Musalmans who think it degrading to speak in Bengali instead of Urdu and are in favour of creating a linguistic distinction

between Bengali Hindus and Bengali Musalmans by substituting Urdu for Bengali as the spoken language of the latter. But such a distinction will be most injurious to Musalmans who are, as a class, poorer than Hindus. The advocates of Urdu do not consider the fact that Persian is not the language of Musalmans and has no concern with the Musalman faith. A study of Arabic enables one to write and speak Urdu very easily. Consequently, there is no necessity for studying Persian and Urdu separately from Arabic. The sooner Persian ceases to be taught in English schools the better for Musalmans. There are many Maulvis who are violently against teaching Arabic to the exclusion of Urdu, for they find themselves unable to translate Arabic words into Bengali or English. But it is a great mistake to suppose that a previous knowledge of Urdu is indispensably necessary for a study of Arabic. There are many Arabic scholars in France, Germany and other Western countries who have no acquaintance with Urdu. Guardians are, therefore, warned against wasting the valuable time and energy of their wards by teaching them Urdu for the convenience of a few Maulvis.

18. In the third letter on the subject of "District Boards and Primary Education", a correspondent of the *Khulnabasi* [Khulna] of the 3rd December dwells on the irregularities that are said to be caused in the disbursement of the salaries of teachers in primary schools. These poor men seldom get their pay before two or three months have elapsed since its becoming due. Sometimes they get two quarters' pay at an interval of four or five days. They never get their full pay, for the money-order fee is always deducted from it. These irregularities are due to the negligence of Sub-Inspectors, clerks of District Boards, Treasury offices, and the Post office.

No circular published by the Education Department is ever sent to these teachers. Consequently they have to depend solely on rumour for information about any new rule, order, lists of text-books, etc.

They are also kept in the dark as to the decisions of the authorities regarding increase or decrease of their salaries. These things they come to know at the eleventh hour when their salaries are actually sent to them. The surprise of the unfortunate man whose salary has been decreased may easily be imagined. Such a reduction comes indeed as a bolt from the blue.

It is said that the authorities have ordered that a piece of experimental corn field should be attached to each primary school for teaching agriculture to the boys. But the teachers have not yet received any circular to this effect, nor have they been able to get any correct information on this subject from any other source.

As regards the Kindergarten system, which, though ridiculed and neglected by many, is still approved and appreciated by all educated persons, the teachers are completely in the dark as to the nature of the questions that are to be set on Drill, Drawing, etc., and the marks that are to be allotted to them.

Neither the Inspectors nor the authorities ever give the teachers any information about rules regulating the admission of boys into schools and their transfers.

There is a book, named "The School Guide", written in the English language. But as very few of the teachers of primary schools know English, it is a sealed book to them. The authorities should publish a Bengali version of the book at a cheap price.

The teachers do not know for how many days in the year they can close their schools. Generally they allow fewer holidays than those prescribed in the School Guide. Certain Sub-Inspectors object to allowing summer recess in primary schools. But boys in primary schools and those in schools and colleges are certainly not made of different elements. The heat of the summer oppresses the former just as much as it oppresses the latter. Moreover, the teachers of primary schools are so much overworked and ill-paid and have to tax their brains so much to educate the backward class of pupils that are placed under their care, that continued drudgery in the stifling heat of the summer hopelessly wastes their body and mind.

KHULNABASI,
Dec. 3rd, 1919.

BIHAR BANDHU,
Dec. 3rd, 1910.

19. One Ram Briksha Dvivedi of Bikram (Patna) writes in the *Biha*
Bandhu [Bankipur] of the 3rd December that the
"Shiksh" and the Arya Samaj. *Shiksha* of Arrah, which was intended to be a purely
educational journal and with this understanding is patronized by the Education
Department and copies of which are purchased from public funds for teachers
as well as inspecting officers, now indulges in religious discussions which are
quite out of place in the journal, just as they are in the text-books approved
by Government, for it is read by teachers and officers of different creeds and
communities all of which receive equal regard at the hands of the Government.

Giving two illustrations of the *Shiksha's* recent notes to show that they
wound the feelings of the Arya Samaj community the writer respectfully
requests the authorities of the Education Department to warn the editor of the
Shiksha to abstain from writing on religious topics, failing which its circulation
in the schools should be stopped.

BIR BHARAT,
Dec. 4th, 1910.

20. In the course of an appeal from Hindi contributed to the *Bir Bharat*
[Calcutta] of the 4th December, the writer remarks
Hindi's appeal. that in the management of the primary schools

most of the officers (from the Deputy Inspectors down to Inspecting Pandits)
are led astray by partiality, as a result of which a competent boy is rejected
at the selection for scholarship examination to favour an inferior who is in
their good books.

The inspecting officers, who supervise the Hindi schools, have little
knowledge of the vernacular themselves, though they may be M.A.'s and B.A.'s.
And similar is the case with the Text-book Committee where there are few who
can judge the merit of a book and selection is made on the principle of
favouritism.

The writer then criticises the language and style of Upadesh Kusumakar
(of Khadga Vilas Press, Bankipur) recommended for Matriculation students
and Niti Batika of Lala Sita Ram, B.A., recommended for college students; and
regrets that the Calcutta University (perhaps meaning the Presidency College)
sees no need of a Professor for Hindi.

In conclusion an appeal is made to the Viceroy to give his best atten-
tion to the advancement of Hindi raising it to the position of a universal
vernacular for India.

DAILY HITAVADI,
Dec. 6th, 1910.

21. In a long leading article, the *Daily Hitavadi* [Calcutta] of the 6th
December discusses the hardships to which
The Calcutta University. students are put on account of the stringency

and the intricate nature of the new University regulations. Over and above
this difficulty, the paper enumerates the following obstacles in the way of the
students:—

(1) The different syllabuses prescribed by the University include
scientific and literary subjects, some of which are not allowed to be taught in
several Calcutta and moffussil colleges. For example, if a student intends to
study Botany, Geology, Physiology, or any such scientific subject he must
take his admission either into the Presidency or the Bangavasi College, or into
any other college which has been permitted by the University to teach such
subjects. Then, again, there are groups of subjects in the I. Sc. syllabus,
for which no corresponding groups are taught in the B. Sc. classes in
any college. An I. Sc. student taking such groups, when he has passed
his examination, thus finds it impossible for him to further prosecute his
scientific studies on the same line in a B. Sc. class in any college. He has,
therefore, to pass the I. A. examination and to take up literary subjects in the
B. A. examination. This entails needless expense of money and waste of
time and energy, and has also a very depressing effect on the student.

(2) The decision of the Senate or the Syndicate is never final. It is
subject to the veto of His Excellency the Viceroy, who, as Chancellor of the
University, always exercises an influence over the affairs of the University,
which is as all-pervading as it is inscrutable. The Chancellor, it seems, is
not always guided by the University regulations. For example, certain B. A.
and B. Sc. students applied to the University for permission to appear in
the examinations as ex-students. The Senate and the Syndicate granted
their prayer, but their decision has been over-ruled by the Chancellor. Now,
the question is if these students do not find any college, other than the

Presidency College, where the subjects which they have taken up can be taught, and if they have not means enough to prosecute their studies in the Presidency College, and if further they can qualify themselves for the examinations by studies at home, why should the University thus unjustly frustrate their object? Why, again, should the Chancellor reject the recommendation of the Senate and the Syndicate? Then, again, there is a rule which provides that, for special reason shown, a non-collegiate student may be permitted to appear in any examination. Accordingly, many B. A. and B. Sc. students, who were unsuccessful at the last examinations, have applied for permission to appear in the examinations without prosecuting their studies in any affiliated institution. If these students be permitted to appear in any future examination, for what fault of theirs then should the ex-students be not so permitted. The distinction between non-collegiate students and ex-students is really a distinction without a difference. But it is not known whether the Chancellor will accede to the prayer of the non-collegiate students. That he will not is the inference which can be legitimately drawn from his decision in the case of the ex-students.

The paper asks what the future of these students will be if their hopes and aspirations are thus wholly destroyed. Perhaps there would have been no harm if the University, after having provided against similar contingencies in the future, had permitted them to appear in the examinations. Formerly, in this country learning was imparted free of cost to students, but now, under British rule, it has become an article of merchandise. People in this country learn English simply because otherwise they cannot earn their livelihood. But if the laws and regulations of the authorities thus put obstacles in their way, they will never voluntarily sell themselves, simply dazzled by the glamour of Western culture and Western civilisation, and inspired with awe at the power and influence of the ruling race. University education has done more for the stability of British rule in India than hosts of armies and guns.

The paper respectfully asks Lord Hardinge what these students will do if they are not permitted to appear in the examinations. It also asks why such things should happen, when Dr. Asutosh Mukherjee, who has the whole University regulations at his finger's ends, is at the helm of affairs in the University. Can he not suggest to the students a way out of the difficulty? The Chancellor is perhaps under a misapprehension, which Dr. Mukherjee can remove. Will he try to do this?

(e)—*Local Self-Government and Municipal Administration.*

22. The *Bir Bharat* [Calcutta] of the 4th December complains that, unlike before, now transfer tickets are not issued for all places to passengers travelling by any of the tramways, which causes great inconvenience to the public; and draws the attention of the Calcutta Corporation as well as the Government to this grievance.

BIR BHARAT,
Dec. 4th, 1910.

(g)—*Railways and Communications, including Canals and Irrigation.*

23. The *Bangavasi* [Calcutta] of the 3rd December refers to a late incident on the Eastern Bengal State Railway in which a Sergeant-Major of the Light Horse is alleged to have trespassed, in spite of protest, into a reserved second class compartment in which there were an Indian lady, her female attendant and her brother, a boy of eleven, and to have further attempted to outrage the modesty of the lady by removing an improvised screen which her brother had put up as a protection against the military man's insolent gaze. This, if true, remarks the writer, is a most serious affair, for if such a thing can happen in a reserved compartment, what is there that may not happen in an ordinary one? It is also remarkable that the affair did not attract the notice of any railway employé during the passage of the train from Barrackpore to Sealdah.

BANGAVASI,
Dec. 3rd, 1910.

HINDI BANGAVASI,
Dec. 5th, 1910.

24. *Anent* the above, the *Hindi Bangavasi* writes :—

Misbehaviour of a European
Sergeant.

When such mishaps occur even in reserved compartments, what arrangements should be made to protect the female passengers? How is it that the Sergeant's presence in the compartment did not attract the attention of any railway officer before the train reached Sealdah?

HINDI BANGAVASI,
Dec. 5th, 1910.

25. The *Hindi Bangavasi* [Calcutta] of the 5th December notices the following news from the *Behar Herald* :—

Poycott of Hindus by the East
Indian Railway Company.

The East Indian Railway Company these days does not employ Hindus in any of its several departments. A Hindu of Kahar caste applied for some post many times but was rejected. Afterwards he adopted Islam and submitted his application (under his Muhammadan name) which was at once accepted.

PALLIBASI,
Nov. 23rd, 1910.

26. The *Pallibasi* [Kalna] of the 23rd November says that Mr. Gait has

Mr. Gait's census circular.

unnecessarily created much unrest among the entire Hindu community by his census circular. The depressed classes have always formed a part of the Hindu race, and they also feel a sort of pride in calling themselves Hindus. Will they be really deprived of their race by the word of mouth of this non-Hindu officer? Mr. Gait ought to have consulted Hindu public opinion on this subject and acted according to it. Even now justice demands a rectification of the mistake.

BIR BHARAT,
Nov. 27th, 1910.

27. In criticising Mr. Gait's circular defining the Hindus, the *Bir Bharat*

Coming census and the Hindus.

[Calcutta] of the 27th November is reluctant to believe that Mr. Gait has issued that circular with a view to give effect to the wishes of the Moslem League which memorialized the Government to have the lower caste Hindus returned as a separate caste and warns the Government of the evil consequences of acting up to that circular.

BIR BHARAT,
Dec. 4th, 1910.

28. Referring to the protests which are all around afloat consequent upon

Ibid.

the instructions issued by Mr. Gait, the *Bir Bharat* says that if the object of the Census Commissioner is to raise the social status of the low class Indians, he is labouring under a delusion, for they will then have to leave the Hindu society and will belong to no religion, which will cause their degeneration instead of advancement.

The paper hopes that if every village raises its voice of protest and all the societies and associations join the chorus, the protest is sure to be lent an ear.

TIRHUT SAMACHAR,
Dec. 1st, 1910.

29. The *Tirhut Samachar* [Muzaffarpur] of the 1st December says that

Ibid.

the Census Commissioner has uselessly created a sensation in the Hindu community by his idea of separating the low castes from the bulk of the Hindus; and asks, with the *Amrita Bazar Patrika*, what authority the Commissioner has to do so.

BHARAT MITRA,
Dec. 3rd, 1910.

30. The *Bharat Mitra* [Calcutta] of the 3rd December is reluctant to

Ibid.

believe that in spite of the universal protest Mr. Gait will not change his views. In order to remove the misunderstanding that attempt is being made to decrease the number of the Hindus at the coming census at the instigation of a particular community, the paper advises the Census Commissioner to withdraw the instructions issued by him regarding the Hindus and to let their enumeration take its usual course.

HINDI BANGAVASI,
Dec. 5th, 1910.

31. Giving a translation of Mr. Gait's circular and reserving its comments

Ibid.

for the next issue, the *Hindi Bangavasi* [Calcutta] of the 5th December says that the discussion raised by the Census Commissioner as regards the Hindus does not come within his competence.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 1st, 1910.

32. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

"Now, the Gait-Samhita," Mr.
Gait's circular letter.

1st December considers Mr. Gait's circular-letter about the necessity of making out a definition of Hinduism for the prevention of non-Hindus being reckoned as Hindus in the ensuing census as a mischievous fruit of the

Moslem League's representation to the Government on the subject, and says that the five characteristics noted by Mr. Gait in the letter are by no means fully comprehensive. *Sanyasis* meditate on the Supreme Brahma alone and take no cognisance of the pentad of deities commonly worshipped. Brahmins officiate in the houses of even such low-class Hindus as cannot give drinking water to a high-class Hindu or enter into temples. Manu distinctly calls the *Chandals* and many other peoples belonging to the very lowest classes, Hindus. We can help Mr. Gait's effort if we can know which of the classes known as Hindu he is willing to designate as non-Hindu. If the authorities are really intent on starting an innovation they should send the names of such classes to all leading men in the country and seek their opinion on the matter. We are sure that it is not their intention anyhow to reduce the number of Hindus. Consequently, we are quite willing to help them in the matter and thus prevent them from committing any serious blunder. But we are unable to render them any assistance so long as we do not know which classes it is desired to designate non-Hindu.

33. The *Sanjivani* [Calcutta] of the 1st December protests against Mr.

SANJIVANI.
Dec. 1st, 1910.

Mr. Gait on Hinduism.

Gait's intention to exclude the depressed classes from the category of Hindus. Mr. Gait avers, continues the writer, that objection has been taken in many quarters to the prevalent practice of designating as Hindus even such non-Hindus as have no right of entry into Hindu temples and are not officiated for by high-class Brahmins. But who have raised this objection? Are they high-class Hindus or even the depressed classes? It is no doubt a disgrace to Hinduism that many classes amongst them are considered "untouchables" by their high-class co-religionists. But there can be no doubt that these untouchable classes are as much Hindu as the high classes. Both have faith in gods and goddesses, the only difference being that in different places different deities have supremacy amongst different classes. In these days of race distinction and separate representation in politics, when community is honoured more than ability, a reduction of the number of Hindus by excluding the depressed classes from it will tell very seriously on their political status in the country. The tests of Hinduism, which Mr. Gait has suggested, are by no means comprehensive. We request him to give up the effort to eliminate non-Hindus from Hindus. Does he not feel what a revolution he is trying to introduce into the Hindu society? Many high class Brahmins do not officiate for Kayasthas. Should the latter be, therefore, called non-Hindus? The Subarnabaniks, Sutradhars and Shahas are officiated for only by low-class Brahmins. Are they, therefore, to be called non-Hindus?

Even such low-class Hindus as the Chamars have in the United Provinces of Agra and Oudh protested against Mr. Gait's intention. If Mr. Gait does not give up his point a violent agitation is sure to be raised throughout the country by all classes of Hindus.

34. With reference to Mr. Gait's circular about the classification of the depressed classes in the Hindu community the *Bangavasi* [Calcutta] of the 3rd December writes

BANGAVASI.
Dec. 3rd, 1910.

The Census.

as follows:—

Mr. Gait alone can say what claim he has to be regarded as an authority on a point of Hindu religion, but judging from his circular we are loath to concede any such claim.

The name "Hindu" is not of Sanskrit origin. It is a foreign nomenclature. The Kshatriyas who were, by the order of King Sagar, deprived of the ministration of Brahmin priests and thus excommunicated, had their quarters assigned on the other side of the Indus. The places of residence of these Kshatriyas were Yavan, Kamboj, Palbat, Parad and other countries. The name of the country immediately on the other side of the Indus was Parad. When the Kshatriyas of the country became its masters it assumed the name of Persia and its owners that of Persians. It is needless to remark that the word "par" or other side enters into the composition of all these words, Parad, Persia and Persians. Their language and religion discover traces of close affinity to Sanskrit and the Vedic religion respectively, and were entitled respectively "Zend" and "Avesta." The Sanskrit letter "S" is transformed into "h" in Zend and the derivation of the word "Hindu"

from "Sindhu" will therefore be admitted on all hands. A review of these circumstances makes it clear that "Hindu" and "India" are synonymous. From a philological point of view, therefore, "Hindu" would mean a resident of India. But when the word came into use there was no other people or religion in India. There was then therefore no such name as the Hindu religion. The word religion, by itself, then meant the Hindu religion. With the rise of the Buddhistic religion the word "Pasanda" (heterodox) came into use but no such word as "Hindu Dharma" had yet come into use. But since the incursion of the Arabs and their religion into India the Hindus as well as the Arabs began to make use of the word "Hindu" to make the necessary distinction between the two races and the two religions. All Indians, therefore, who follow their ancient ancestral religion deserve the name of "Hindu." Those Indians who instead of worshipping gods worship ghosts also deserve to be called Hindus, for this worship of ghosts is mentioned in the "Bhagabadgita," which says:—

"Those who worship the gods go to the gods. Those who worship the fathers go to the fathers. Those who worship ghosts go to ghosts, and those who worship me come to me." All Indians therefore who have not embraced Islam, Christianity or any such foreign religion deserve to be called Hindus.

The reason why certain classes of Hindus are regarded as untouchable and are not permitted to enter into shrines and are deprived of the ministrations of Brahmins is explained in the Vedas, the Hindu codes of law and the Puranas. The "Chandals," for instance, are described by Manu as an untouchable class. But they are described by the same Manu as sprung from Sudra fathers and Brahmin mothers. Their religion is also defined by Manu. They cannot therefore be classed as un-Hindus, although their touch conveys pollution. If to be untouchable was not to be a Hindu then a Brahmin woman in her monthly courses would not be also a Hindu, for, in that state, her touch conveys pollution and she is also debarred from entering the shrine at Puri. The *shastras* lay down that Brahmins officiating for mixed castes or castes formed by the admixture of such mixed castes become fallen. These castes are mentioned in the *shastras* and their respective religions also are mentioned there. Those among these mixed castes who have attained to affluence or who having embraced Buddhism, etc., have come down to the level of such mixed castes have either, by means of rewards or through ancient connection, succeeded in securing the services of Brahmins as priests. But such priests occupy a low place in the Brahmin community. Those low castes who have not succeeded by either of the above means in securing the services of Brahmin priests are without the benefit of the ministrations of Brahmins. But they are none the less followers of Hinduism as laid down in the Vedas and Puranas. Hindus are divided into diverse classes, such as superior, middling and inferior. According to the *shastras*, it is the twice-born castes and *sat sudras* entitled to observances of purity like the twice-born castes that occupy a high place in society, and it is these four castes alone who have the right of entry into shrines. All other castes, though Hindu, have not that right. Touchableness or untouchableness and the possession or absence of right of entry into shrines are, therefore, no criterion of Hindu or un-Hindu but only of high caste or low caste Hindu.

HINDI BANGABASI,
Dec. 6th 1910.

35. Referring to the sensation among the Hindus of the Sindh, as reported by the *Sindh Journal*, created by the Government order that Sikhs and Jains at the coming census should not be entered as Hindus, although they may call themselves as belonging to that community, the *Hindi Bangabasi* [Calcutta] of the 5th December asks: Do not these reports reach the ears of His Excellency Lord Hardinge?

DAILY HITAVADI,
Dec. 5th, 1910.

36. The *Daily Hitavadi* [Calcutta] of the 5th December objects to Mr. Gait's census circular. Mr. Gait's circular in which persons belonging to the lowest strata of Hindu society have been declared to be non-Hindus. The opinion of the pundits of Nabadwip does not support Mr. Gait's view. Even the lowest castes in Hindu society can perform the Durga Puja. It is not at all reasonable to call them non-Hindus, only because the higher castes do not use their water. It is Hindus alone who are

competent to decide any question on the Hindu caste. A tremendous agitation, the paper concludes, will be set on foot unless His Excellency Lord Hardinge issues an order withdrawing the circular. Is it proper to hurt the feelings of the people for no earthly gain whatever?

37. The *Daily Hitavadi* [Calcutta] of the 6th December is glad to hear that Mr. Gait's wonderful circular has been withdrawn. It was what the paper had anticipated, for

DAILY HITAVADI
Dec. 6th, 1910.

Government would never hurt the feelings of the people in such a trifling matter. The people will thank Lord Hardinge if His Excellency orders the withdrawal to be published in the official Gazette.

38. The *Hindusthan* [Calcutta] of the 30th November expresses joy at the appointment of Mr. B. C. Mitra as Standing Counsel to the Government of Bengal and says that Mr. Mitra is the worthy son of a worthy

HINDUSTHAN,
Nov. 30th, 1910.

Mr. B. C. Mitra, the new Standing Counsel.

father, the late Sir Romesh Chandra Mitter. We, continues the writer, feel ourselves honoured by the honour done to Mr. Mitra and hope to see him soon elevated to the post of Advocate-General.

39. Referring to the appointment of Mr. R. N. Gilchrist, M.A., to the Indian Educational Service, the *Sanjivani* [Calcutta] of the 1st December asks if this supersession of learned and experienced Indian professors by

SANJIVANI,
Dec. 1st, 1910.

An appointment in the Education Department.

English youngsters will go on for ever? Will not the former ever rise to the higher grades? Such invidious distinction of colour is unbecoming of English rule.

40. The *Samay* [Calcutta] of the 2nd December says that the new Principal of the Calcutta Sanskrit College, Mahamahopadhyaya Dr. Satis Chandra Vidyabhusan, is an able and talented man.

SAMAY,
Dec. 2nd, 1910.

The new Principal of the Sanskrit College, Calcutta.

41. Referring to the recommendation of the Public Service Commission that at least one-third of the number of the High Court Judges should be Indians and to the fact that at present there are only three Indians out of fifteen

HITVARTA,
Dec. 1st, 1910.

Indian Judges in the Calcutta High Court.

Judges, the *Hitvarta* [Calcutta] of the 1st December does not know when this unfair dealing will come to a stop.

Referring to the delay in filling up the vacancy caused by the retirement of Justice Lalmohan Das, the paper says that the people entertain doubts as to whether an Indian will be appointed in his place at all.

42. It is rumoured, writes the *Sanjivani* [Calcutta] of the 1st December, that the Bengal Government contemplates appointing a civilian as the 15th Judge of the Calcutta High Court. But there ought to be a Vakil Judge

SANJIVANI,
Dec. 1st, 1910.

The 15th Judgeship of the Calcutta High Court.

in the place of Mr. Lal Mohan Das. We hope that the Bengal Government will not throw any obstacle in the way of Babu Dwarkanath Chakravarti, the nominee of the High Court, being appointed.

43. We endorse, writes the *Daily Hitavadi* [Calcutta] of the 2nd December, every word of what was said by Mr. Stuart about Sir Lawrence Jenkins in the last St. Andrew's

DAILY HITAVADI,
Dec. 2nd, 1910.

Sir Lawrence Jenkins.

Dinner in Calcutta. His stay in Bengal as Chief Justice for ten years more will be sure to bring back peace to the Bengalis. A Chief Justice like Sir Lawrence Jenkins and a Lieutenant-Governor like Sir Edward Baker should stay long in this country if it is intended to generate good feelings between the rulers and the ruled here.

44. The *Tirhut Samachar* [Muzaffarpur] of the 1st December is of opinion that the Government has made a mistake in appointing Rai Kishori Lal Gosain Bahadur as the Indian Member of the Bengal Executive

TIRHUT SAMACHAR,
Dec. 1st, 1910.

Appointment of Rai Kishori Lal Gosain, Bahadur.

Council, for a better selection was possible.

It is a duty of the Congress and the popular leaders, says the paper in the same connection, to strive for the creation of Executive Councils in other large provinces of the country also. Urging that the United Provinces

Executive Council in the United and other Provinces.

are in need of an Executive Council no less than Bengal, the journal regrets that His Honour Sir John Hewett is not in favour of this reform.

CHINSURA
VARTABAHU,
Dec. 4th, 1910.

45. The *Chinsura Vartabaha* [Hooghly] of the 4th December thanks Lord Minto and Sir Edward Baker for their appointing Hon'ble Rai Kishori Lal Gossain, Bahadur, M.A., B.L., as a Member of the Executive Council of the Lieutenant-Governor of Bengal. Rai Kishori Lal, the papers says, is an orthodox Hindu and a highly cultured person. He comes of a distinguished family and possesses independent opinions of his own. By honouring him, the Government has honoured the educated community of Bengal. The paper sees no reason why the *Bengalee* should not give his appointment its whole-hearted support.

HITVARTA,
Dec. 1st, 1910.

46. The *Hitvarta* [Calcutta] of the 1st December informs its readers that with a view to have the scope of operation of the new Press Act well defined and to make it clear how far one is at liberty to comment on Government measures, Pandit Sakha Ram Ganesh Deushkar, the author of "Deshher Katha" recently declared forfeited to the crown, has appealed to the High Court against the Government order and Pandit Babu Rao Paradkar, the author and publisher of "Deshki Bat", a Hindi translation of the above book, has written (through Messrs. Manuel and Agarwala) to the Deputy Commissioner of Police, Calcutta, to say that as the notification declaring "Deshki Bat" forfeited does not comply with the law, he is not legally bound to surrender books and therefore, if after this any step be taken in or about the premises, he will hold all concerned fully liable for all losses he might sustain.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 1st, 1910.

47. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 1st December says that the two public servants, Gurudas Raha and Akhil Chandra Gupta, who had been asked by the Deputy Commissioner of Cachar to sever their connection with the Silchar Arunachal Asram on pain of dismissal, have been suspended and dismissed respectively in spite of the explanations that they submitted of their conduct (*vide* Report on Native Papers for the week ending the 12th November 1910, paragraph 11). The matter is, it is said, a serious one and the decision of the Government of Eastern Bengal and Assam on the subject is awaited.

SANJIVANI,
Dec. 1st, 1910

48. Referring to the above case, the *Sanjivani* [Calcutta] of the 1st December says that the feeling against the Deputy Commissioner's conduct has become so strong that a local Government servant who has no connection with the Asram has protested against it, risking even the displeasure of his superiors. It is an edifying sight to see men standing firm on their ground of faith in spite of the foaming and frothing of powerful officials. The history of every country furnishes instances of this. But perhaps the lesson of history has been lost on Mr. Jackson; or perhaps he thinks that the truthful lessons of history need not be heeded in India. Lord Hardinge, however, we believe, will be of a different opinion.

SATYASANATAN
DHARMA,
Dec. 5th, 1910.

49. In a short article under the heading "Massacre of Hindus" the *Satyasanatan Dharma* [Calcutta] of the 5th December says:—

Ordinarily murder means a physical suffering, but it may mean a mental suffering, too, which is still more painful. This applies to a society as well as to an individual.

A community is not destroyed by killing a number of its members, but it is destroyed if its aspirations are smothered; and this is what is happening in the case of the Hindu community; for the confidential advisers of Government not only prepare but make it the instrument of suppressing the very ideas which that community wishes to develop for its well-being. The Hindus were striving to make Hindi the universal vernacular of the country and to secure a place for it on stamps and in telegraphic communications; but they now see that it is, on the contrary, being turned out from currency notes even, and this not for want of space but on account of narrowness of mind, as it has been denied a place among the nine languages in which the value of the new note is expressed whereas it had one when only five languages served the purpose.

The paper, in conclusion, says that it is owing to the deep and heartfelt regret that it calls the massacre of Hindi as a massacre of the Hindus.

50. Referring to the absence of Hindi from currency notes the *Hindi Bangavasi* [Calcutta] of the 5th December regrets

Ibid.

that the vernacular, which is prevalent in India more than any other, has been ignored.

The Deva Nagari, says the paper, is the script not only of the Hindi-speaking people, but of the Mahrattas also, who will, therefore, feel inconvenience by the omission.

The paper feels sure that the Mahrattas as well as the Hindi-speaking public will approach the Government on this matter, and the Hon'ble Pandit M. M. Malaviya and Mr. Gokhale will interpellate the Government at the next meeting of the Supreme Legislative Council.

51. Commenting on the annual report on the co-operative credit societies in Eastern Bengal, the *Daily Hitavadi* [Calcutta] of the 7th December says that the people of this country have not yet received proper training in this direction. The societies require strict and frequent inspections on the part of the Government. The paper believes that there has been a great defect in the selection of the managers of these societies. Really qualified persons, it seems, are not selected. The societies ought to be purged of unscrupulous and irresponsible managers and cashiers, and energetic graduates of the Universities ought to be freely admitted into them.

HINDI BANGAVASI,
Dec. 5th, 1910.

DAILY HITAVADI,
Dec. 7th, 1910.

VI.—MISCELLANEOUS.

52. In welcoming Lord Hardinge the *Bir Bharat* [Calcutta] of the 27th November draws a glowing picture of India in the past and contrasting it with the equally gloomy picture of the present, hopes His Excellency will walk in the footsteps of his worthy grandfather who, as Governor-General of India, strove to ameliorate the condition of the people.

The paper also recounts the services which the Indians rendered and are ever ready to render to the English whom they have accepted as their preceptor and hopes Lord Hardinge will free them from the chains of the repressive laws by which they have been bound hand and foot.

53. Noticing the reply of His Excellency Lord Hardinge to the address presented by the members of the Moslem League the *Shiksha* [Arrah] of the 1st December hopes that the Viceroy will not, as a favour to the Muhammadans, do anything which may give pain to the Hindus.

54. The *Sanjivani* [Calcutta] of the 1st December writes as follows welcoming Lord Hardinge:—

Your Excellency has come to India as representative of King George and we heartily welcome you and wish you welfare. May God be in your heart directing and purifying all your actions. May the love of Indians for you and your love for Indians never fail.

The country to which you come has been known for ages as "the land of righteousness" (*dharmakshetra*). We see God in everything created, and entertain a high respect for godliness in man. We see godliness in officials who give food to the hungry, medicine to the diseased, education to the benighted and peace to the nation. Your grandfather established nearly 500 schools in Bengal and they all still bear his name. We read in one of these schools in our young days, and now after 50 years we still remember the name of Hardinge with deep love and respect. Such are the hearts of our people, so grateful are we to our benefactors.

Lord Minto introduced many severely repressive measures, but still at the time of his retirement he received the adoration of all classes. They adored him because he did not go the length of crushing them by adopting such extreme measures as proclamation of martial law. It proves that the Indian's heart melts even if he sees a smile in the midst of untold severities.

BIR BHARAT,
Nov. 27th, 1910.

SHIKSHA,
Dec. 1st, 1910.

SANJIVANI,
Dec. 1st, 1910.

Do not, therefore, distrust this people. There is, no doubt, unrest in the country. But to say that the Indians desire to destroy the sovereignty of King George over them is to tell the greatest lie on earth. True, a few persons prepared bombs and tried to murder a few Englishmen, but it was never their intention to subvert the British rule. And even if they ever entertained such an idea there was not the least possibility of their giving effect to it. The Indians are not fools, and they know full well that a few bombs and guns cannot carry out a revolution. We submit to you that the Indians are not revolutionists, and they totally deny the necessity of a revolution.

Discontent is, no doubt, increasing in India. Education has created high ideas and lofty aspirations in the hearts of the Indians. There are sufficient able and educated men among them for the proper and efficient management of all administrative work. But very few high offices are held by them. They are competent to give sound advice to the authorities in matters of administration, but the latter will not hear them. For instance, in the Education Department the highest posts are often found to go to Englishmen of inferior talent when there is no lack of men of superior talent amongst its Indian members. Again, the authorities partitioned Bengal in the name of good government in spite of the opposition of the Bengalis.

We beg next to submit that Englishmen consider the Indians low. The latter smart under such treatment and consider themselves as much subjects of the British Empire as the English are. They want this principle of equality to be given effect to in India. Consequently the principle of inequality that is followed here is making them discontented. This is the root cause of discontent in India.

Your Excellency has made sympathy and generosity your guides in India. May the words of Queen Victoria's Proclamation be given effect to during your Viceroyalty. We hope to see the present distinction between Englishmen and Indians thoroughly done away with by you. If you do it, you will find severe laws and domiciliary searches unnecessary.

Finally we pray to you for the repeal of the partition of Bengal.

HITVARTA,
Dec. 1st, 1910.

55. Giving a wood-cut liking of His Excellency the Viceroy the following remarks:—
Lord Hardinge's countenance. *Hitvarta* [Calcutta] of the 1st December makes the following remarks:—

Those who have seen His Excellency say that his face reflects greatness and generosity mingled with firmness as well as placidity. It appears that His Excellency possesses the greatness of Lord Curzon, but none of his vanity. He is a great lover of games and they say that a sportsman is never but liberal. But we should remember that at the time of misfortune even an impossibility may become possible.

BHARAT MITRA,
Dec. 3rd, 1910.

56. Noticing the speeches delivered by Lord Hardinge since he came to India, the *Bharat Mitra* [Calcutta] of the 3rd December admires the frankness of His Excellency's statements which are all free from "Curzonian" quibbles and are a proof of the sense of impartial justice.

KHULNAVASI,
Dec. 3rd, 1910.

57. Commenting on Lord Hardinge's reply to the address of the Calcutta Corporation, the *Khulnavasi* (Khulna) of the 3rd December says that so far as may be judged from His Excellency's speech the people may hope to enjoy peace and prosperity during his administration. But it may be remembered that Lord Curzon also spoke in such a sympathetic strain when he took up the reins of the Indian Government; his acts however gave the lie to his words. The paper hopes that the present Viceroy will do what he says.

MANBHUM,
Nov. 29th, 1910.

58. The *Manbhum* [Calcutta] of the 29th November says that the Indians will be guilty of the basest ingratitude if they hate the English, for they are bounden to the latter for all their present culture, education and enlightenment. So large is the debt that the Indians owe to the English that they can never pay it. "The English are our gods, and strong as we are with the strength given by these gods we shall never be able to do any work without their favour. We can have nothing to do in which the English are not concerned. The English are our gods, our leaders, our rulers. The English guard our property,

our religion and our customs and practices. They guard the chastity of our fair wives, daughters and sisters. They have made us educated in multifarious languages and given us high posts and high honours. Indeed, what do not the English do for our advancement?"

59. The *Daily Hitavadi* [Calcutta] of the 2nd November heartily thanks Mr. McMorran for the wise, excellent and thoughtful address which he recently delivered as

St. Andrew's Dinner: Chairman's address.

Chairman of St. Andrew's Dinner in Calcutta, and

hopes that it was appreciated by Sir Edward Baker who was present at the dinner. Truly speaking, educated Indians are never disloyal; they are enamoured of the English and everything English. They will be ever obedient to the English, if the latter only look at them with loving eyes. You, says the writer, are coming to understand this and gradually softening your manners towards us. It is but natural that the pride of a conquering race should be in many of you. But the manner in which this pride can be indulged without alienating the feelings of subjects has been lost sight of during the last twenty years, and the height of conceited truculence was reached by Lord Curzon during his Viceroyalty in this country. Here is the etiology of the bomb. Now, with the change in the manners of Englishmen, anarchy and sedition are gradually disappearing from the country.

DAILY HITAVADI,
Nov. 2nd, 1910.

60. The *Bihar Bandhu* [Bankipore] of the 3rd December notices with

Speeches at St. Andrew's dinner.

satisfaction the change of tone in the speeches delivered this year at the St. Andrew's dinner which

in previous years was made an occasion for talking on Indian politics and abusing the Indians.

The paper quotes with approbation the following words from Mr. McMorran's speech:—

"The agricultural, sanitary and educational needs of the 'land we live in' are to my mind of immeasurably greater importance to the well-being of the people than the political rights which have engaged so great an attention."

BIHAR BANDHU,
Dec. 3rd, 1910.

61. The *Muhammadi* [Calcutta] of the 2nd December is glad that Sir

The ill-feeling between Hindus and Musalmans.

W. Wedderburn, Sir Pheroze Shah Mehta and the Rt. Hon'ble Mr. Amir Ali have become intent on bringing about an *entente* between Hindus and

Musalmans, but says that it is the fault of the Hindus that the two great Indian communities are at daggers drawn with each other. Before the Sepoy Mutiny there was no discord between the two. After the Mutiny the Hindus, who had taken care to acquire English education and had, consequently, risen in the public service under the English, represented to their masters that the Mutiny had solely been the work of the Musalmans. Syed Muhammad Marhum of Aligarh at that time protested against this and thus began the career of enmity between Hindus and Musalmans. This career reached its culminating point in the partition agitation. First of all, Maulvi Samsul Huda and the Nawab of Bogra and other leaders of the Moslem community took part in the anti-partition agitation. But their eyes were opened by Maharaja Manindra Chandra Nandi's Town Hall speech in which he said that the partition would benefit Musalmans at the cost of Hindus, and that the authorities intended to give the Musalmans superiority over Hindus in Eastern Bengal. Again, the Bengali literature as created by Hindus is to a large extent responsible for the prevailing ill-feeling between Hindus and Musalmans, for a Musalman cannot turn over a few pages of it without finding himself and his forefathers drawn in the blackest colours there. There are many other well-known causes of the mutual antipathy of the Hindus and Musalmans.

MUHAMMADI,
Dec. 2nd, 1910.

62. The *Darus Sallanat* [Calcutta] of the 2nd December in the course

Hindus and Muhammadans.

of a long article deplors the present strained relations between the Hindus and Muhammadans

which it finds growing instead of decreasing with the spread of education, and exhorts the leaders of both sections to exert themselves to bring about the good feeling which existed between them before and has no cause to disappear considering that both the sections are living under the peaceful rule of the English Government.

DARUS SALLANAT,
Dec. 2nd, 1910.

BASUMATI,
Dec. 3rd, 1910.

63. The *Basumati* [Calcutta] of the 3rd December writes as follows:—

The peace mission of Sir William Wedderburn.

On the 24th November last Sir William Wedderburn was entertained at a farewell dinner under the presidentship of Lord Courtney. From the telegraphic summary that we have received of Lord Courtney's remarks on the occasion we understood His Lordship to have said that there was danger if India wanted more than what a constitutional monarch could give. His Lordship may set his heart at ease, for what the Indians want is neither the celestial queen of the starry firmament nor the fabulous jewel that decks the crown of the mythical serpent on whose head the earth is said to be propped. For the present they want supply of food and drinking water, providing means of livelihood, destruction of diseases like malaria and plague, establishment of primary education on a satisfactory basis and reformation of the police. It is for the accomplishment of these objects that educated Indians crave for exalted rights and privileges. We shall not be disconsolate if the Indian members on the Secretary of State's Council are taken away for some time, if, at the same time, malaria is destroyed, the Bengal village is made fit for habitation and the spectre of famine is driven out of the land. Sir William Wedderburn has expressed a laudable desire to bring about an *entente* between the warring communities "in India," by which expression he surely means the Hindus and Musalmans in India. But, as a matter of fact, the Hindus and Musalmans are not waging a more serious form of war against each other than a wordy one through the press and on the platform. The riots in Jamalpur, Comilla, Shambazar and other places were but one-sided, the Hindus having only suffered but never faught. Moreover, they were not natural outbursts of racial animosity, but the effects of heinous conspiracies of evil-minded people. The general body of Hindus as also the general body of Musalmans had no connection with them. Even now if the many Maulvis who are tramping through Bengal villages and other parts of India restrain themselves, and the minds of the Musalman public are prevented from being poisoned against Hindus, we may again find Hindus and Musalmans living in Bengal villages as the best of friends and joyfully participating in each other's popular festivities. Real race hatred is firm in the heart of the so-called self-seeking popular leaders alone. It is never firm as it can never become firm in the hearts of the Musalman public. The high position for which Hindu and Musalman leaders fight with each other has its charm for a handful of educated men only, but has none for the common Hindu and Musalman. They may have an indirect interest in it, but we can say on oath that the Bengal peasant who forms the backbone of the country knows nothing of it. The crying need of the masses of this country is food, drink and health; and their grievance is that they are steeped in intellectual darkness. They have no present interest in the privilege of the franchise and the opening of high posts to Indians, and so they cannot be prepared to fly at each other's throat after having lived for centuries in love and friendship. Sir Pherozeshah Mehta, the arrogant apostle of discord in the Congress, has advised the meeting of a conference of Hindu and Musalman leaders in aid of Sir William Wedderburn's peace-making purpose. Alas, for arrogance! Alas, for shortsightedness! Who was it, Sir Pherozeshah, who in these evil days for India wasted her energies in quarrels at home? Who committed the sin of supporting the policy of special representation of Musalmans, a policy based on the principle of *divide et impera*, and thus helping to perpetuate the feud between Hindus and Musalmans? O, haughty foe of the past and the peace-loving officious friend of the present, do you not remember these things?

BIHAR BANDHU,
Dec. 3rd, 1910.

64. To those who are desirous of joining the next conventional Congress

Fruitlessness of the Congress.

at Allahabad the *Bihar Bandhu* [Bankipur] of the 3rd December points out the impractical nature of the institution considering that during the period of the last 26 years for which the Congress has existed it could not do anything practical. The so-called patriots who joined it confined their activities to speech-making only.

To these the journal holds out for imitation the work of Lala Hansraj, the Honorary Principal of the Anglo-Vedic College, who has made much personal sacrifice for the good of the public, for true patriotism means

self-sacrifice. The journal is of opinion that the huge sum spent by the Congress in the past would have been sufficient to give effect to its educational scheme.

65. The *Bharat Mitra* [Calcutta] of the 3rd December writes that dissolution of the British Parliament at a time

BHARAT MITRA,
Dec. 3rd, 1910.

The Liberal Party.

when both the Secretary of State for India and the Viceroy have just retired, would seriously affect the political affairs of this country.

Enumerating the liberal measures and concessions given to India during the administration of the Liberal Government, the paper says that the Indians expect much from the Liberal party and sincerely pray for its victory at the election.

66. Giving an abridged translation of Sir Henry Cotton's article in the "Humanitarian" on the system of punishment of

BHARAT MITRA,
Dec. 3rd, 1910.

The punishment of whipping.

flogging, the *Bharat Mitra* [Calcutta] of the 3rd December says that in the face of such punishment being prevalent in British India one feels reluctant to look down with contempt upon such modes of punishment as flogging the skin, burying half of the body, flogging to death, etc., which are prevalent in other countries.

The paper regrets that in spite of vigorous agitation of the press, this punishment has not been yet abolished, and hopes that Lord Hardinge would now earn the gratitude of three hundred millions souls by abolishing the barbarous punishment.

67. Referring to the proposal to grant separate Parliaments to England, Scotland, Wales and Ireland, under the control of

DAINIK CHANDRIKA,
Dec. 3rd, 1910.

A few hints about future Self-Government of India.

the Central Parliament in England the *Dainik Chandrika* [Calcutta] of the 3rd December asks

what the future of India will be. Will she remain for ever in her present anomalous condition, being neither a colony nor a self-governing country, just like the bat, which is neither a beast nor a bird? Will British India never come under the British Imperial Federation? All people may not have any hand in the final decision of a question, but everybody has a right to discuss what methods of administration suit the existing circumstances. There is no reason to doubt, the paper says, that when with the change of circumstances, the English people will have recourse to other methods of administration in their own country, when the party in favour of universal self-government will gain the upper hand in the British Parliament and fight for self-government in British India, there will then be a change in the Government of this country. It is only reasonable to suppose that through the efforts of these persons the Supreme Legislative Council of India will gradually be transformed into a central parliament with local parliaments in the various provinces under its control.

68 The *Daily Hitavadi* [Calcutta] of the 5th December hears that the leaders of the Unionists in Ulster are making

DAILY HITAVADI,
Dec. 5th, 1910.

Home Rule to Ireland.

preparations for the collection of fire-arms with a view to raising revolt against the Government in case the Irish are granted Home Rule. They have also, the paper says, called for tenders for supply of fire-arms. It concludes its remarks by quoting the proverb that "What in the gods is regarded as innocent sport is condemned in men as sin."

69. The *Bir Bharat* [Calcutta] of the 4th December has, in the course of an article, attempted to explain the English constitution with its relation to the Indian Government

BIR BHARAT,
Dec. 4th, 1910.

The British constitution and the powers of the Viceroy.

as the present Government of the Liberals might

give place to that of the Conservatives and India might itself fall in trouble under the rule of a Conservative Secretary of State if more severe laws than those passed during the rule of Lords Morley and Minto are introduced.

The paper points out that the delegation system by which India is ruled is a great perplexity to the Indians, for there is no final authority to which the aggrieved Indians might prefer their appeal. India had been governed by Viceroys in pre-British days, but the final appeal lay to the throne of Delhi. Under the British system of administration there is no end of delegated authority. Of course the English nation may be called the rulers of the British dominions, but this can be said of the nation and not individuals; executive power

is manifested in an individual and not the whole nation. The Viceroy though possessing certain independent powers is considered only the agent of the Secretary of State to whom he has to look to for sanction of all important measures. The prerogatives of the King though great are yet limited. The Viceroy of India is possessed of greater powers than the King-Emperor himself, for example, the King can impose no new tax of his own accord but his Viceroy can do so. The Viceroy does not represent the King but the whole nation.

DAILY HITAVADI,
Dec. 5th, 1910.

70. The *Daily Hitavadi* [Calcutta] of the 5th December says that the epithet "Golden India" is not applicable to India of the present day. India might have been

"Golden India" centuries ago, when the Greek and the Chinese travellers who visited this country described its great prosperity in glowing colours. The paper then gives a comparative statement of the amounts of revenue paid by every individual in the different countries of Europe and the different parts of the British Empire. From this statement it draws its own conclusion that it is no wonder that the British Government should be ready to respect the wishes of its wealthy colonists and should turn a deaf ear to the cries of the poor Indians.

DAILY HITAVADI,
Dec. 6th, 1910.

71. Under the heading "An old man's saying," "An Old Man" writing in the *Daily Hitavadi* [Calcutta] of the 6th December observes half in jest and half in earnest that after the coronation of Emperor George V shall have been celebrated in India, the people of India will no longer regard themselves as a subject nation; nay, they will then consider England and the British colonies as subject to the Indian Empire. By his coronation in India the Emperor will be the Emperor of India, and the countries under his dominion will accordingly be subject to India. The Mughal Emperors were Emperors of India, and the countries which they possessed outside India were subject to their Indian Empire. The Emperor Napoleon was called the Emperor of France and not of Corsica, the country of his birth. From that time also will date the right of the Indians to discuss political matters. Thenceforth the Indians will assert their supremacy over the English. The Parliament which the Emperor will establish in India will rule over the entire Indian dominions, for nobody will then speak of the British dominions.

DAILY HITAVADI,
Dec. 7th, 1910.

72. The *Daily Hitavadi* [Calcutta] of the 7th December says that a question has arisen as to the ceremonies that will be observed on the occasion of the coronation of the Emperor; whether the coronation will be in the Christian, the Hindu or the Muhammadan style. The paper is of opinion that the Hindu and the Muhammadan styles must to a certain extent be adopted. The coronation to be held being the coronation of the Emperor of India, it cannot justly be held in accordance with the narrow rites and ceremonies of a small island like England. The moment King George V sets his foot on India, he becomes the Emperor of India and is no longer the King of England. He must observe the rites and ceremonies that have from time immemorial always attended the coronation of the Emperor of India. The Mughal Emperors also did the same. The paper concludes with a word of advice to Lord Hardinge that he should see that every person is given a facility to have a sight of the Emperor and that nothing is done to wound the feelings of the people or create discontent.

DAILY HITAVADI,
Dec. 7th, 1910.

73. The *Daily Hitavadi* [Calcutta] of the 7th December draws a contrast between Sir Bampfylde Fuller and Sir Lancelot Hare. Sir Bampfylde Fuller, when he was Lieutenant-Governor of Eastern Bengal and Assam, once visited Barisal; on that occasion he rebuked the popular leaders of Barisal which produced a tremendous agitation in the whole province. Sir Lancelot Hare also visited this place on the 5th of December last. He laid the foundation of the new Barisal Hospital, made arrangements for the supply of filtered water in the town and for opening a railway line. He also pleased every person present with sweet and sympathetic words suited to the occasion, and the people gave him a most cordial reception. The lesson which the paper draws from this contrast is that stringent laws and punitive police fail to do what sweet and sympathetic conduct can accomplish. If all the rulers were

high-minded, and of a genial and courteous disposition, people would not be grieved or discontented. The "Barisal Stare" of the *Englishman* newspaper is now a thing of the past, simply because there has been a succession of high-minded magistrates in this district. If the rulers be good, the people cannot help being good.

URIYA PAPERS.

74. The *Samvad Vahika* [Balasore] of the 24th November is very glad to learn that Mr. Egerton, I.C.S., has been appointed Magistrate and Collector of Cuttack, and, after giving a short account of the good work which he did while he was Magistrate-Collector of Balasore, observes that he is a just, kind, popular, impartial and at the same time a wise and firm administrator, and that the people of Cuttack are very fortunate to have such a ruler as he. The writer hopes that he will soon raise the status of Cuttack to that of a model district in the Orissa Division.

SAMVAD VAHIKA,
Nov. 24th, 1910.

75. The *Samvad Vahika* [Balasore] of the 24th November is satisfied with the appointment of the Hon'ble Mr. F. A. Slacke, C.S.I., I.C.S., the Hon'ble Mr. F. W. Duke, C.S.I., I.C.S., and Rai Bahadur Kisori Lal Gosain as Members of the Executive Council of the Lieutenant-Governor of Bengal. The *Utkaladipika* [Cuttack] of the 26th November also writes in a similar strain.

SAMVAD VAHIKA,
Nov. 24th, 1910.

76. Hearing that the present Census operations have given rise to certain misapprehensions in the minds of some ignorant people to the effect that the Census is being taken again after ten years for the purpose of levying some new tax on the people, the *Samvad Vahika* [Balasore] of the 24th November writes something to explain the real object of the Census operations and to remove the misapprehensions referred to.

SAMVAD VAHIKA,
Nov. 24th, 1910.

77. The *Samvad Vahika* [Balasore] of the 24th November highly appreciates the practical sympathy which the District Judge of Midnapur showed to the family of the deceased sarishtadar of the third Munsif of Midnapur by giving the son of the deceased officer the temporary post of a copyist in his Court and by giving him hopes of making the post permanent on condition that the young man gives his earnings to his mother and undertakes to maintain her.

SAMVAD VAHIKA,
Nov. 24th, 1910.

78. In approving of the terms of a circular letter issued by the Government of Madras to all Government officers in that Presidency for the purpose of preventing sedition in that province, the *Samvad Vahika* [Balasore] of the 24th November suggests that it would be well if the Government of Bengal would issue a similar circular letter to all Government officers in the province of Bengal. In the opinion of the writer such a circular would exercise a controlling influence over those school boys in Bengal who are in the habit of joining seditious movements. The *Utkaladipika* [Cuttack] of the 26th November writes in a similar strain, but demurs to that part of the Madras Government circular which makes the father responsible for the conduct of his son.

SAMVAD VAHIKA,
Nov. 24th, 1910.

79. In reviewing the official career of Mr. Birley in Cuttack, the *Utkaladipika* [Cuttack] of the 26th November gives a sympathetic estimate of that officer's work in that district. Though people were apprehensive at first that a Magistrate like Mr. Birley, who had waded through mass of evidence in a diabolical case like the Alipore Bomb Case, might unconsciously have imbibed impressions which might prove prejudicial to the loyal and peace-loving people of Orissa, Mr. Birley did not take long to remove these misgivings. Thoroughly independent, he brought to bear his calm and considerable judgment in every department of his work, which he did excellently well, though the realization of fines from defaulting zamindars, on the occasion of exempting their estates from Revenue sales, has involved many

UTKALADIPIKA
Nov. 26th, 1910.

in heavy debts. This was owing to his inability to understand the condition of Orissa zamindars. "With a strong individuality, strength of character and suavity of manners, he won the hearts of all who came in contact with him." The writer bids him good-bye and wishes him happy voyage home. The writer also offers a hearty welcome to Mr. Egerton, the incoming Magistrate Collector of Cuttack.

UTKALDIPIKA,
Nov. 26th 1910.

80. The *Utkaldipika* [Cuttack] of the 26th November offers a humble but hearty welcome to His Excellency Lord Hardinge and bids a humble and pathetic farewell to His Excellency Lord Minto and wishes long life and prosperity to both.

UTKALDIPIKA,
Nov. 26th, 1910.

81. A correspondent of the *Utkaldipika* [Cuttack] of the 26th November complains that he found work being done in a settlement camp in Orissa "during the last Ras Purnia and lunar eclipse." The editor supports the complaint of his correspondent and observes that excessive work in the Revision Settlement Department compels both officers and amla in that department to work incessantly like hackney horses. Consequently, the work is being done hastily and hasty work injures the cause of justice. If officers are trained in this way from the beginning, will they become efficient officers afterwards? Assistant Settlement Officers should be allowed sufficient time for disposing of disputed cases. It is inevitable that the health of the officers as well as the cause of justice and morality will be injured by excessive work. The editor invites the attention of the authorities concerned to the matter.

UTKALDIPIKA,
Nov. 26th, 1910.

82. Referring to the Government resolution on the Report on the Annual Administration of the Excise Department in Bengal for the year 1909-10, the *Utkaldipika* [Cuttack] of the 26th November finds occasion to observe that Government is not indifferent in the matter of preventing the use of intoxicating drugs, but that the people cannot give up their bad habits. It is, therefore, necessary that Government should adopt still more stringent measures in this connection.

UTKALDIPIKA,
Nov. 26th, 1910.

83. The *Utkaldipika* [Cuttack] of the 26th November states that Babu Uma Charan Das, Assistant Settlement Officer, doing good work, stationed in camp Paramahansa in the Cuttack district, is giving satisfaction to the people of that part of the same district by his good work.

UTKALDIPIKA,
Nov. 26th, 1910.

84. The *Utkaldipika* [Cuttack] of the 26th November deems itself most fortunate to learn that Their Majesties the Emperor and Empress of India will come to India to hold the Coronation Durbar at Delhi on the 1st January, 1912. The writer observes that as soon as this news reached this country, the whole of India was beside itself with joy and that all the people are on the tiptoe of expectation to see that day of coronation. After this coronation, no one will have the right to utter the words "foreign King." All are children of God and every one is a brother of another whatever the distance between them may be. Though, from a narrow standpoint, the Englishman is a stranger to India. Yet from the cosmopolitan point of view, the Englishman is the brother of the Indian. The Hindu, who is a supporter of liberal and eternal religion, will not be slow to welcome the Emperor as his own with hearty reverence and loyalty. The august presence in India of His Most Gracious Majesty with his Imperial Consort will exercise a most wholesome influence on every one of the Indians. The fire of unrest will for ever be quenched by the water of peace-giving love. The writer, therefore, most heartily welcomes His Majesty the Emperor of India.

The *Samvad Vahika* [Balasore] of the 24th November writes somewhat in a similar strain, and observes that in the annals of the long connection of India with England, an English sovereign did never grace the greatest dependency of England with his august presence, and that "India will, therefore, naturally feel proud at the proposed visit of her Emperor". The *Sambalpur Hitaishini* [Bamra] of the 26th November also writes in a similar strain and observes that the Indians, who look upon their sovereign as a god, will think themselves to be especially fortunate to see His Majesty King George V.

85. The *Utkaldipika* [Cuttack] of the 26th November reviews a small book entitled "Loyalty to the British Crown",

A book on "Loyalty to the British Crown" reviewed.

which is written in English and sings the virtues of Englishmen, whose work in India has been described and to whom the loyalty of the Indians has been stimulated. The book contains an essay in English written by Babu Rabindra Mohon Dutt, a student, who is reading in Calcutta for the B. A. examination, and who wrote it in a competitive examination for a prize offered by the Raja of Narsingpur, a Feudatory State in Orissa, for the next essay on "Loyalty to the British Crown" and won the prize. As it was the best essay on the subject, the Raja of Narsingpur had it published in book form. This little book should remain with every student.

UTKALDIPKA.
Nov. 26th, 1910.

86. The *Utkaldipika* [Cuttack] of the 26th November states that the

Congress delegates from Orissa.

Orissa Association has appointed the following gentlemen as delegates to the ensuing sitting of the Indian National Congress at Allahabad, viz., Babu Gauri Sankar Rai, Babu Govindra Chandra Prusti, Babu Hari Mohan Rai Chaudhuri, Babu Bipin Behari Mitra, Babu Binode Lal Basu, Babu Sarat Chandra Mukherji, Babu Priya Nath Chatterji, Babu Baikuntha Nath Dutt and Babu Sukdev Ram.

UTKALDIPKA.
Nov. 26th, 1910.

87. The *Utkaldipika* [Cuttack] of the 26th November gives an account of a successful farewell meeting which was arranged

A farewell meeting.

to be held on the 19th November at the European Club house at Cuttack in honour of Mr. Birley, the outgoing Magistrate-Collector of Cuttack.

UTKALDIPKA.
Nov. 23th, 1910.

88. Referring to the ensuing sitting of the Utkal Union Conference at

The Utkal Union Conference.

Cuttack, a correspondent of the *Utkaldipika* [Cuttack] of the 26th November states that he longs to see the result of that sitting of the Conference, and observes, with regret, that if no improvement is effected so as to give a finishing touch to the object which the leaders had in view at the start of the movement, it will simply be loss of money and energy on the part of the Central Committee of the Conference to hold the ensuing sitting. As regards the selection of a president, the correspondent suggests the name of the Hon'ble Mr. M. S. Das, C.I.E., for the purpose.

UTKALDIPKA.
Nov. 26th, 1910.

89. Babu Gopal Chandra Praharaj, Secretary, Victoria Gorakshini

Gopastami ceremony at Cuttack.

Sabha, Cuttack, writes to the *Utkaldipika* [Cuttack] of the 26th November to say that the Gopastami ceremony was celebrated with due *éclat* at the *gosala*, Chauliagung, Cuttack, on the 10th November.

UTKALDIPKA.
Nov. 26th 1910.

90. The *Utkaldipika* [Cuttack] of the 26th November is very much

The conduct of the *Utkalbarta* newspaper criticized.

dissatisfied with the conduct of the *Utkalbarta* of Calcutta, which newspaper, according to the writer, does not like to see any sitting of the Utkal Union Conference to be held, and styles the Bengalis domiciled in Orissa as "Keras," the sight of whose taking part in the Conference is quite intolerable to the Calcutta paper. The writer observes that "The *Utkalbarta* seems to take delight in setting class against class and to indulge in vulgarity when it has to say something regarding the domiciled Bengalis."

UTKALDIPKA.
Nov. 26th, 1910.

BIDHU BHUSHAN MUKHERJI,

First Assistant to Bengali Translator,
in Charge.

BENGALI TRANSLATOR'S OFFICE;

The 10th December, 1910.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 10th December 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Brojendra Nath Ghose	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Day's News"	Calcutta	Daily	(See above)	Defunct.
2	"Karmayogin"	Ditto	Weekly	(Ditto)	Ditto.
3	"National Daily,"	Ditto	Daily	(Ditto)	Ditto.

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I.—FOREIGN POLITICS.

3253. The *Bengalee* writes:—"One does not like the way things are going on in Persia. With Russia policing one part of the country and Great Britain another

The Persian question.

part, we have the spectacle of Germany laying down a railway, and Russia presumably sharing in the enterprise. As if this was not complication enough, Turkey is doing some peculiar policing business as well. One understands a country standing between two fires, but four fires seem altogether intolerable. Added to the pressure of the rival interests of foreign powers, there is domestic dissension. One hardly knows what the next instant may bring forth. Turkey may come into conflict with Russia, or Great Britain with Germany, and a spark may explode the powder magazine of Europe. The Persians are naturally incensed and the population is in a ferment of indignation. The longer the British stay, the more enduring becomes the sullen resentment of the people. Provocations will occur, and reprisal; every fresh provocation and reprisal will intensify the desire of the British to stay and of the Persians to resist. That way danger lies. The position is full of dangerous elements and opens out possibilities of international intrigue, the end of which cannot be foreseen. We regret that Great Britain should be dragged into all this unsavoury business at the heels of Russia. The British people are a justice-loving people, and further experience and examination of the effects of British policy may lead to the reversal of the present attitude of Great Britain in Persia."

BENGAL,
30th Nov. 1910.

3254. The *Indian Mirror* writes:—"It is to be hoped that His Excellency will consider the Persian question as demanding his first attention. There can be no doubt that Moslem feeling has been greatly stirred over the

The Persian question and Moslem feeling.

matter. The Muhammadan population of India is not directly interested in the Persian question, but sentiment counts for much among Eastern races. Religion gives the Indian Moslems a racial connection with other Muhammadan countries, and it is known to everybody what part this sort of feeling has always played in the history of the Islamic world. The action of the British Government in regard to Persia will, therefore, be watched with keen interest by the Muhammadan community in India."

INDIAN MIRROR,
1st Dec. 1910.

II.—HOME ADMINISTRATION.

(a)—Police.

3255. The *Indian Daily News* published the following in a recent issue:—"We have received an authenticated complaint which might well engage the attention of

The Police and the people.

the Commissioner of Police with respect to the manner in which the streets were kept clear on the occasion of the arrival of His Excellency Lord Hardinge. The allegation is that at the end of Harrison Road near the Howrah Bridge the crowds were subjected to rough treatment. The crowds were very large at that point and there was a large congestion of vehicular traffic. There was no disorder, but the pressure of newcomers from the rear sometimes forced the first row forward to the evident annoyance of the Police. Considering that in London the policemen keep crowds of a much more difficult temper, in check by pressure alone, it is difficult to see why the police out here should resort to different methods especially upon an occasion like the arrival of a new Viceroy when the crowds assemble with no other purpose than to show their interest in and respect for the new ruler."

BENGAL,
27th Nov. 1910.

Commenting on this, the *Bengalee* writes:—"We hope the complaint referred to by our contemporary will be enquired into by the higher authorities. If any of the officers and men were really guilty of rough treatment, when the circumstances of the case did not absolutely call for such treatment, suitable notice ought to be taken of their conduct. Our contemporary is absolutely right in holding that as a general rule and except in extreme cases, the police should not resort to any other method than that of 'pressure.' Such methods are

especially out of place, as the *Indian Daily News* rightly points out, on an occasion like that of the arrival of a new Viceroy."

AMRITA BAZAR
PATRIKA,
1st Dec. 1910.

3256. Referring to the alleged police practice of arresting suspected persons and opposing their bail applications on insufficient evidence, the *Amrita Bazar Patrika*

The Howrah poisoning case.

writes:—"Now that the Howrah (McDermott) case has shown that it may, like a two-edged tool, cut them too, would the Anglo-Indian Defence Association take up the matter for agitation with a view to its reform? It is surely one in which the interests of the Indians and Anglo-Indians are identical."

BENGALUR,
2nd Dec. 1910.

3257. Referring to the discharge of the accused in this case for want of sufficient evidence, the *Bengalee* writes:—"What the police should be called upon to explain is how, on

Ibid.

the strength of this admittedly insufficient evidence, they not only opposed the application for bail, but actually got the bail-order cancelled. The question, indeed, has another aspect. Why should our Magistrates implicitly rely upon the police when the latter oppose applications for bail on behalf of accused persons, on the ground that there is evidence against them or that there is reasonable probability of such evidence forthcoming later on? If they insist upon the production of evidence in each case, much of the harassment, to which persons who have ultimately to be discharged for want of evidence are put by being sent to *hajat*, would be avoided. . . . In this country the practice of sending men to *hajat* on the mere assurance of the police that there is evidence against them is, we fear, too common. This ought most certainly not to be. We hope the Anglo-Indian community will join the Indian in an agitation for securing a modification of this practice."

HINDOO PATRIOT,
1st Dec. 1910.

3258. The *Hindoo Patriot* writes:—"The thorough reform of the police of this country is one of the multifarious tasks which should receive the attention of the new

Problems before the Viceroy.

Viceroy. Over and over again, from high judiciary all over India, severe strictures have been passed on the police of India, and it must be one of the first duties of His Excellency the Viceroy to set about the task of making a thorough and effective reform of the police, so that this important branch of the administration may be an efficient aid to justice, and contribute to safety and protection of the people.

"The separation of the executive and the judicial branches of the administration in India is another important reform, which ought to claim the attention of His Excellency. Much has been written and said on the subject, yet it is so important that too much cannot be said on it. The merging of the executive and the judicial authority in the same person often causes much mal-administration in this country. They must be completely separated from each other."

AMRITA BAZAR
PATRIKA,
30th Nov. 1910.

3259. The *Amrita Bazar Patrika* writes:—"In reply to a question by an

Cost of defending certain police officers in Dinajpur.

Hon'ble Member in the E. B. Council, a statement was placed on the table showing the cost of defending certain police officers in Dinajpur, who had been sued in civil courts. Such a statement covering the whole of Eastern Bengal and Assam since the partition would be an interesting study."

AMRITA BAZAR
PATRIKA,
30th Nov. 1910.

3260. The *Amrita Bazar Patrika* writes:—"Lord Curzon promised inestimable blessings for the people of Eastern Bengal and Assam as the result of the partition. The

Special police at Dacca.

latest information from Dacca is that the town is still guarded by a large force of constables armed with stout bamboo *lathies*—in fact, it is difficult to move fifty yards without encountering a guardian of the peace. Why all this show of force one fails to find. Tranquility, peace and order are just now ruling supreme in Dacca."

Working of the courts.

HINDOO PATRIOT,
30th Nov. 1910.

3261. Referring to the case against U. Dhammaloka, an Irish Buddhist, who was recently bound down to keep the peace for one year by the District Magistrate of Rangoon, the *Hindoo Patriot* writes:—"We refuse to

The case of U. Dhammaloka, the Irish Buddhist.

believe that the Christian missionaries are all of them blameless as regards the manner of conducting their propaganda. No doubt, a good many of them are what members of such a religious organisation should always be,—unoffending and inoffensive; but, on the other hand, there are not a few that by their erratic proceedings, besmirch the fair name of Christianity. More often than not, preaching to village-folks or a congregation at a fair, overcome by religious fervour, accentuated by the fact that conversion of a single non-Christian brings beatitude to the proselytiser or nearer to the Kingdom of God, and other materialistic considerations, besides, they shower filthy abuses on the pantheon and religion of the people addressed by them. And when regard is had to the fact that those village-folks seldom or never contradict or retaliate, it must be taken for granted that they are naturally very submissive; though they, of course, carry away a very unenviable feeling against these missionaries, who are believed by them to run their propaganda in the name of the British nation."

3262. The *Bengalee* writes:—"The public are curious to know why, although a fifteenth Judge for the Calcutta High Court has been sanctioned by the Secretary of State, the appointment has not yet been made.

The vacant Judgeship in the High Court.

In the meantime the civil work of the High Court is accumulating from day to day and may get into arrears. The situation lends itself to all sorts of speculations and the public imagination is actually at work. One of the rumours which we have heard—and we publish it for what it is worth—is that there is a sort of triangular duel going on between the High Court, the Bengal Government and the Government of Eastern Bengal and Assam, each having a candidate of its own whom it strenuously recommends. . . . The voice of the High Court ought to be supreme in the nomination of one of its own members; and executive considerations should not be allowed to prevail in the making of such an appointment. . . . The civil appellate work of the High Court is increasing and may fall in arrears. The appointment of a Civilian or a Barrister-Judge would make little or no impression upon this branch of the work of the High Court. In the interests of efficiency, of which we have heard so much in other connections, we are deliberately of opinion that the fifteenth Judge should be selected from among the members of the Vakil Bar."

BENGALUR,
1st Dec. 1910.

(c)—Jails.

3263. With regard to the delay in the release of the discharged printer of the *Karmayogin*, the *Amrita Bazar Patrika*

The *Karmayogin* printer's case.

writes:—"This sort of over-detention in jail is against all law and procedure; and as such the matter should engage the early and earnest attention of the Government. From these cases that have been unearthed, it is suspected in many quarters that if enquiries were made others would also come to light. We hope some member of the Supreme Council would ask for a return of cases in which such over-detention has taken place and the reason underlying each case, with the object of finding out where the defect lies and of removing the same."

AMRITA BAZAR
PATRIKA,
30th Nov. 1910.

3264. With a view to preventing the families and dependants of prisoners from resorting to crime as a means of procuring a livelihood, the *Hindoo Patriot* suggests

Prison reform.

the introduction of a system of payment in jail, whereby prisoners sentenced to hard labour may legitimately earn some wages.

HINDOO PATRIOT,
1st Dec. 1910

(e)—Local Self-Government and Municipal Administration.

3265. Commenting on Lord Hardinge's reply to the address of the Calcutta Corporation, the *Amrita Bazar Patrika* writes:—"His Excellency has perhaps yet to learn that the Calcutta Corporation has undergone a radical change since the time of Lord Curzon.

Lord Hardinge's reply to the address of the Calcutta Corporation.

Under its present constitution, it is virtually an official body; and its elected

AMRITA BAZAR
PATRIKA,
5th Dec. 1910.

members, being deprived of the powers their predecessors possessed, are very much handicapped in discharging their duties with that independence and devotion which the latter did. The Corporation elections are now regarded with indifference, and do not attract, as a rule, the best of Calcutta's citizens. The reformation of the Metropolitan Municipality is a matter, which, we trust, will engage the serious attention of the Viceroy."

(h)—General.

BENGALIEE,
27th Nov. 1910.

3266. The *Bengalee* hopes that the time is not distant when the whole community, Indian and Anglo-Indian, will make a united stand and demand a protective tariff which is a right and privilege, enjoyed not merely by foreign nations, but by every self-governing colony.

BENGALIEE,
27th Oct. 1910.

3267. The *Bengalee* says that the policy of the preferential treatment of Muhammadans might have been carried out without partitioning the Province and incurring the heavy expense which the reduplicated appointments involve and without causing the unrest with all its unhappy consequences.

BENGALIEE,
29th Nov. 1910.

3268. The *Bengalee* writes:—"Bengal is the seat of the great excitement which prevails throughout India. The unrest is due to the partition. It dates from it; and from the partition date the restrictive measures. The partition is an ever-present grievance. Lord Morley condemned it; but somehow or other he persuaded himself to regard it as a settled fact, and the doctrine of the settled fact has added to the disappointment of the Bengalis. The unrest which prevailed in the Punjab in 1908 was allayed by the removal of a local grievance, the vetoing by Lord Minto of the Colonization Bill. A similar handling of the Bengal problem will produce the same result. The solution is plain. There may be practical difficulties in the way of applying it. But British statesmanship in India has always been equal to the situation; and in the words of the Proclamation of His late Majesty the British Government have never hesitated to rectify a mistake."

BENGALIEE,
2nd Dec. 1910.

3269. The *Bengalee* writes:—"It is mainly for the sake of the up-keep of the new Province, as we were told by the Finance Minister, that the new taxes were imposed. It is upon financial grounds among others that we have been calling for a modification of the partition. And is the financial situation to be further complicated by the creation of a High Court at Dacca with all the additional expenditure attending it? Nor are the other considerations against the proposal to be overlooked. The partition is the parent and the root cause of the present unrest which had its seat in Bengal and which has more or less affected the rest of India. The High Court of Calcutta is the one connecting link which unites the old with the severed province and keeps up the loved memories of the past. To sunder that tie would be a blunder, even worse than the partition, and will not fail to add sensibly to the volume of unrest. We can only hope that Lord Hardinge will not allow his name and administration to be associated with a measure which will give such a terrible shock to the public sentiment of Bengal. An emasculated High Court in Calcutta with only a shadow of it at Dacca would be a blow to the administration of justice and to the popular confidence which is felt in it. And we need hardly add that the strongest bulwark of British rule in India is the unfailing trust which the people feel in the absolute integrity and the unflinching impartiality of British justice."

BENGALIEE,
3rd Dec. 1910.

3270. The *Bengalee* says that to split up the High Court into two separate divisions, one sitting at Dacca and the other at Calcutta, would be to weaken its influence and prestige, and to shake the public confidence. As regards the effect of the measure on political agitation, the journal writes:—"This further step in the direction of the completion of the partition scheme will add to its volume and intensity. It will swell the ranks of those who have

always been opposed to the partition. It will inspire confidence in their political sagacity and insight, and strengthen their hands in the agitation in which they have been engaged for the last five years. It will in every sense be a blunder worse than the blunder of the partition, and we appeal to Lord Hardinge and his Government not to be led into it. Local official feeling may be strong on the subject. But local feeling cannot have its way in every matter. If that were so, the Government of India would be reduced to a cipher. The report has created considerable anxiety in the public mind. We trust we shall soon be informed that there is no foundation for it."

3271. Referring to Mr. Gait's circular in connection with the enumeration of Hindus and non-Hindus in the approaching census, the *Amrita Bazar Patrika* writes:—"The

Mr. Gait's circular.

Hindus know to their cost what capital have the Mussalmans made of their superior numerical strength here and there in India in the matter of securing seats on the Legislative Councils, as also appointments in the public service. The reduction in the number of Hindus in the census will necessarily further weaken their political position and strengthen that of the Mussalmans. How can the Hindus help resenting such a result, specially when it is based not on fact but on absolute fiction. . . . It was the Moslem League which, three years back, raised, for the first time, the cry that non-Hindus were included among the Hindus. That appears to be the origin of the 'complaint' which, Mr. Gait says, 'has often been made.' But has that complaint any value when the Moslem League is known to be interested in reducing the number of Hindus? And then, how is it possible for the Moslem, or the Christian or any other community except the Hindu or the so-called non-Hindu to know who are Hindus and who are not? We are really surprised that a responsible officer in the position of Mr. Gait should publish a circular, which is bound to cause a disturbance in the Hindu community, simply because some Mussalmans, in order to serve their personal interests, made a complaint without rhyme or reason. . . . All Indians are to be classed as Hindus except those who are Mussalmans, Christians and Parsees, the number of the latter being very small. This is the correct solution of the problem Mr. Gait has raised in his circular.

"Of course, if there be any among the 'unclean' Hindus or the aborigines who do not call themselves Hindus, they should not be regarded as such. The Jains, Sikhs, Buddhists, Brahmoes are certainly Hindus, for the respective creeds which they follow have their origin in Hinduism. They should, therefore, be designated as 'Hindu Jains,' or, 'Hindu Brahmoes.' The Jains, Sikhs, Buddhists, and Brahmoes, should take note of this. They should not call themselves mere Jains or Brahmoes but 'Jain Hindus,' 'Brahmo Hindus,' etc. They should do this in the interests of the Hindu community as a whole."

3272. In this connection the *Bengalee* writes:—"If the Government were to accept the conclusion, which Mr. Gait seems to favour, that because the so-called lower castes

Ibid.

do not enjoy certain rights and privileges, therefore they should be treated as a distinct community or rather a number of isolated communities, they would only be helping the cause of disruption and would make the formation of a common Indian nationality more difficult than ever. We appeal to His Excellency the Viceroy and the Members of the Government of India not to allow this to be done. We trust, indeed, that the note of keen and strong dissatisfaction which his circular has evoked among the Hindus will induce Mr. Gait himself to recede from the position he seems to take up in his circular—a position which cannot possibly be maintained with any show of reason or justice."

3273 The *Bengalee* is at one with the *Indian Daily News* in thinking that the Government should take the public into their confidence as to what is really intended by

Ibid.

Mr. Gait's census circular. If the circular has not been withdrawn, it ought to be, in view of the strong opposition to it among the Hindu community.

3274. The *Hindu Patriot* writes:—"We do not understand why the Census Commissioner has not thought it fit to send to the press copies of all general instructions relating to the taking of the census on the ground

Arbitrary ruling of the Census Commissioner.

AMRITA BAZAR
PATRIKA,
28th Nov. 1910.

BENGALER,
29th Nov. 1910.

BENGALER,
1st Dec. 1910.

HINDOO PATRIOT,
5th Dec. 1910.

of 'such documents being considered confidential.' Surely the Government will immensely gain by taking the press into confidence in the present matter so that it may guide and enlighten the general public on the subject. It seems to be quite inexplicable why the necessary and important information, regarding the census operations have been withheld from the public, in view of the fact that the attitude of the Government, as evidenced by the recent utterances of the new Viceroy who has declared his firm resolve to carry on the administration of the country with the full co-operation of the people, does not seem to be in favour of the action. Taking a dispassionate view of the whole situation, we would strongly recommend the Government of India to lose no time in directing the Census Commissioner to withdraw at once the circular that has aroused various misgivings in the public mind, by way of a concession to public opinion."

HINDOO PATRIOT,
28th Nov. 1910.

3275. Commenting on the *Indu's* opinion that absolute powers should be vested in the members of the Executive Council, the *Hindu Patriot* writes:—"The Lieutenant-Governor divested of this power would be nothing better than a mere dummy—or an ornamental figure-head. But we forget some of the impatient critics of the ruling authorities would have all the powers in their own hands at a bound. Is this not asking too much, and specially when we are not quite competent for the same?"

HINDOO PATRIOT,
28th Nov. 1910.

3276. In urging the claims of Calcutta to a grant from the Imperial exchequer in connection with the improvement scheme, the *Hindu Patriot* writes:—"We are not prepared to say that the Government of India are not alive to a sense of their duties and responsibilities in the matter. As a matter of fact, they have already undertaken to bear some share of the required cost. But as the pecuniary contribution offered by them falls short of the estimated cost, and as that can be held hardly sufficient to relieve the rate-payers of the town to any appreciable extent, much more may be expected from the Imperial coffers to ensure the desired relief. It cannot be denied that the poor rate-payers of Calcutta feel strongly on the subject; many of them contemplate leaving Calcutta as they can ill-afford to bear the further burden of the increased taxation to be imposed by the measure now on the legislative anvil."

INDIAN EMPIRE,
29th Nov. 1910.

3277. Referring to the dismissal by the Madras Board of Revenue of Mr. Venkata Gowd, a village Munsif in the North Arcot district, for instituting a suit for damages against Captain Kemp, Civil Surgeon of the district, by whom he was assaulted, the *Indian Empire* writes:—"Mr. Home, Revenue Commissioner, disposed of his appeal rejecting the same and using expressions in his order which we could least expect from one in his position, such as "nonsense," "false," etc. The question now is how could such words and opinions be expressed in respect of the subject-matter of a civil suit? Was it not equivalent to contempt of Court? We do not know whether the Munsif in whose file the suit is pending will take this or any other view. But the lay public will be excused, from precedents on record, for holding this opinion."

INDIAN EMPIRE,
29th Nov. 1910.

3278. The *Indian Empire* says that the appointment of Mr. B. C. Mitter as Standing Counsel has given universal satisfaction to all classes of people.

INDIAN MIRROR,
30th Nov. 1910.

3279. In a letter to the Editor of the *Indian Mirror* regarding the appointment of Mr. Mitter as Standing Counsel, "D. C. G." writes as follows:—

"Mr. Mitter has thought fit to retire as Counsel for the plaintiffs in the Midnapore damage suits, now being heard by Mr. Justice Fletcher, on account of his acceptance of the Crown appointment. The Government could not have demeaned itself by making that as a condition precedent to its making him its Standing Counsel, and I am told that the Government communication merely suggested the convenience of Mr. Mitter's dissociating himself from the Midnapore cases, if he could. . . . But it was not obligatory on Mr. Mitter, even if he accepted the post, to act according to the suggestion, and he would have certainly risen higher in the estimation of the public, if he had not at this juncture left the unhappy Midnapore plaintiffs and their leading Counsel

in the lurch. . . . I should be sorry to know if I have written anything harsh of Mr. Mitter, for whom I have great respect. But I cannot suppress in me the feeling that his judgment has been at fault on this occasion, and that both he and the Government would have stood better in the eyes of the public, if the incident to which I have referred, had not occurred."

3280. The *Indian Empire* writes:—"So the Dacca conspiracy case has been committed to the Court of Sessions, petitions, arguments, prayers and representations notwithstanding. We are sorry indeed that the petitions to both the Local and Imperial Governments have failed. So far as the public can see, nothing would have been lost if the case were ordered to be tried by a Special Tribunal of the High Court. Nay, the refusal of the Government of India to accede to the prayer of the accused is likely to be construed into something which it may not like. . . . There is, it appears to us, only one explanation. And that is, the Government of the New Province does not like to have anything to do with the Calcutta High Court. Indeed, when cases of much less importance and portentous length in Western Bengal are being tried by the Special Tribunal no other explanation will fit in with the surrounding circumstances. And if this supposition is correct, we cannot compliment the Government of India on its decision; because it leads up to the theory that the Executive Government is jealous of the Judiciary. But by refusing to have the Dacca case tried by a Special Tribunal the Government does not escape the possibility of its coming up before the High Court in appeal. This is inevitable. And, if it be inevitable, all that the Government will have gained is larger expenditure, greater worry, longer trouble."

INDIAN EMPIRE,
29th Nov. 1910.

The Dacca conspiracy case.

3281. Commenting on the *Pioneer's* plea of expense as an explanation of the action of the Government of India in rejecting the accuseds' application for trial by Special Tribunal in the Dacca conspiracy case, the *Bengalee* writes:—"As regards the expense, the *Pioneer* ought to know that the additional expenditure which trial by a Special Tribunal would have involved would not have been grudged by anybody in view of the importance of the case and the anxiety which the accused themselves showed to have the case tried by the highest Court in the land. Nor is it perhaps true that the Government themselves are deterred in such cases from taking the course that appears to them to be just or reasonable by considerations of "expense" The *Pioneer* overlooks altogether the grounds upon which the accused urged the commitment of the case to the Special Tribunal. What has it to say in reply to the contention that in Calcutta the accused would have had far more efficient legal help than they can possibly have at Dacca? There is undoubtedly some force in the contention that the application might have been made earlier, but when the *Pioneer* lays exaggerated stress upon it, it evidently ignores the difficulty which the accused had in having their memorial printed."

BENGALIAN,
30th Nov. 1910.

Ibid.

3282. The *Bengalee* says there will be an universal outburst of enthusiasm on the occasion of the Royal visit, irrespective of any differences of opinion that may exist between the rulers and the ruled.

BENGALIAN,
29th Nov. 1910.

The proposed Royal visit.

3283. With regard to the announcement that the Coronation Darbar will be held at Delhi and not Calcutta, the *Bengalee* writes:—"Is it too much to hope that the decision is not final and that it is still possible to consult public opinion and the sentiment of the community?"

BENGALIAN,
29th Nov. 1910.

Site for Darbar.

3284. The *Bengalee* says it is useless to disguise the fact that while the repressive measures are ineffective in dealing with secret organizations, they have crippled the movements of healthy public life.

BENGALIAN,
29th Nov. 1910.

Repressive measures.

3285. The *Amrita Bazar Patrika* writes:—"Individual occurrences of any kind cannot by any good reason be regarded as justifying cause for any Government measure. The whole world knows to-day that only the other day, the Prime Minister of England, Mr. Asquith, was actually illtreated and mobbed by a large and, we may say, influential, section of the population, viz., a party of suffragettes; but can their action be reasonably construed to signify the real popular feeling towards

AMRITA BAZAR
PATRIKA,
30th Nov. 1910.

Ibid.

the constituted authority and Government in England? It is, therefore, natural that for the action of those who mobbed the highest person serving under the Crown, the whole population of the United Kingdom should not have to suffer. Not only this, even those that help the party of suffragettes will not, we fear, in the least suffer. May not one be justified then to enquire why in this country the whole population has to suffer for the misdeeds of a few? We respectfully approach Lord Hardinge, the worthy grandson of a worthy grandfather, with the above question, the solution of which will considerably mitigate many of the difficulties that may confront his lordship at no distant date."

BENGALÉE,
30th Oct. 1910.

3286. The *Bengalée* writes:—"We Indians maintain and affirm that we have both the intellect and the character that fit a people for the task of self-rule. Those Englishmen

Self-Government in India.

who assure us that we cannot attain this fitness till we have gone through centuries of preparation as their own people have done, might as well question our right to believe in the theory of gravitation because no Newton has yet been born in this country."

BENGALÉE,
4th Dec. 1910.

3287. The *Bengalée* writes:—"What India aspires to, indeed, is ultimate control by herself, by her own countless millions, forming an integral part of the great Empire over

Ibid.

which King George presides; but so long as this aspiration is not realised, we are decidedly of opinion that the ultimate control should be exercised in reality, as it is now exercised more or less in theory, by the British democracy. If for the effective exercise of this control it is necessary that the Secretary of State should have greater responsibility or greater powers than he now has we shall not grudge him what he requires."

BENGALÉE,
1st Dec. 1910.

3288. Referring to the abandonment of the scheme for a hostel as a memorial to the late King-Emperor, the *Bengalée* expresses a hope that His Honour the Lieutenant-

The King Edward Memorial.

Governor, who took a warm interest in the scheme, will keep this project in view as one of the things to be accomplished for the youth of Bengal during his administration. Now that the form of the memorial has been decided in favour of alternative schemes, which are also beneficent, it remains for the community to co-operate with a view to ensure their success.

BENGALÉE,
1st Dec. 1910.

3289. With regard to the annual Government exodus to Simla, the *Bengalée* writes:—"If the Councils are to perform their allotted task, the convenience of the Govern-

The Exodus.

ment and the usages of the exodus must yield to the pressure of circumstance. The appointment of an Indian to the inner circle of the Government can in no way compensate for the enforced failure of the reformed Councils to make their opinions publicly heard and publicly debated. . . . No doubt it may be said that the Viceroy can summon the non-official members to Simla. That means enormous inconvenience and, let us add, unnecessary additional expenditure to the State. All things considered, the only feasible plan is to curtail the period of the exodus, to keep it within moderate limits as to the staff that has to be transported to the hills, and in no case to limit the activities of the reformed Councils by reason of the exigencies of the exodus."

BENGALÉE,
2nd Dec. 1910.

3290. The *Bengalée* is pleased that a resolution has been moved in the Madras Legislative Council on the subject of the annual exodus of the Madras Government to Ootacamund. It is hoped that other Legislative

The Exodus of the Madras Government to the hills.

Councils will follow suit and that the practice will be modified if not abandoned before long.

AMRITA BAZAR
PATRIKA,
12nd Dec. 1910.

3291. The *Amrita Bazar Patrika* approves of the arrangements made by the Punjab Government for the treatment of juvenile

Juvenile offenders in the Punjab.

offenders and commends them to the notice of the Bengal Government with regard to the question of releasing first offenders on probation. The journal holds that this "phase and provision" of the law should be more largely attended to.

AMRITA BAZAR
PATRIKA,
2nd Dec. 1910.

3292. In urging Government recognition of the Ayurvedic system of treatment, the *Amrita Bazar Patrika* writes:—"If

Medical Registration and the Ayurvedic system of treatment.

a return were prepared showing the number of Ayurvedic and Unani practitioners and drug-stores in the two Bengals it will be seen that Kabirajes have multiplied within the

last two decades at a rate which alone should open the eyes of the rulers to the popularity of the system. What we therefore hope is that Government would be pleased to recognise the Ayurvedic and Unani systems, provide for their dissemination by arranging for instruction and examination in them under official auspices. The Calcutta University might well set the example in this direction. The National Council of Education should also move in the matter and provide classes for their teaching with anatomy, surgery, chemistry, etc. The National Medical College is another institution which should take up the subject. There can be no denying that such a course, without in any way interfering with the prestige of the rulers, would only win for them public confidence and approbation."

3293. The *Amrita Bazar Patrika* writes:—"Justice" writes under date 30th November:—"May I invite your attention

Appointment of Dr. Bankim Chandra Ghose, Rai Bahadur, as Assistant Surgeon.

to the Notification appearing in to-day's *Calcutta Gazette*, appointing Dr. Bankim Chandra Ghose, Rai Bahadur, to the post of an Assistant Surgeon,

which runs thus:—

'Rai Bankim Chandra Ghosh Bahadur, a passed student of the Medical College, Calcutta, is admitted into the service of Government as an Assistant Surgeon.'

'Dr. Bankim Chandra is just now too well-known because of his connection with the Midnapore case. He was made a Rai Bahadur sometime back, and the public are quite in the dark as to the reasons which led the Government to honour him with a title. Now that he has been appointed an Assistant Surgeon, will any member of the Bengal Council try to elicit information on the following point, with a view to throw light on what is regarded as a puzzle:—When did Dr. Ghose come out of the College, and what is his present age? If I am not mistaken, there is a certain age after which no one is eligible to enter the Government service. Has this rule been observed in the appointment of Dr. Ghose.'

When Dr. Ghose was made a Rai Bahadur, it created some wonder among the public. And it must be said that the appointment of Dr. Ghose as Assistant Surgeon will only intensify that feeling."

3294. The *Bengalee* writes:—"On more than one occasion since the publication of the report of the Public Service Commission, three Vakil-Judges have sat on the bench. At present, however, out of 14 Judges of

The Vakils and the vacant judgeship of the High Court.

the High Court seven are Barristers, five Civilians and only two Vakil-Judges. In Madras out of eight Judges there are two Vakil-Judges. The Charter requires that at least one-third of the Judges should be Civilians and one-third Barristers. So Madras has the maximum number of Vakils possible. There is no reason why Calcutta should fall behind Madras in this respect, or why it should not have the number of Vakil-Judges that it has had on more than one occasion and had until recently. Look at the thing from whatever point of view we may, the newly created Judgeship should go to a Vakil. It must not be overlooked in this connection that the Vakil-Judges have one and all served with the greatest credit and distinction."

3295. The *Bengalee* writes:—"We learn that Mr. Slacke has been put in charge of Revenue, Mr. Duke in charge of Finance, while to the Indian member, Rai Kishori Lal

Bengal Executive Council.

Gossain Bahadur, has been entrusted the care of local self-government. We desire to congratulate Sir Edward Baker on this division of work. Rai Kishori Lal Gossain Bahadur has very properly been put in charge of local self-government. Rai Kishori Lal Gossain was for many years Chairman of the Serampore Municipality, and is familiar with the problems of local self-government. We may hopefully look forward to his successful administration of this department."

3296. Commenting on Sir John Hewett's address at the opening of the Allahabad Exhibition, *Entre Nous* writes as follows

Sir John Hewett and Industrial progress.

in the *Bengalee*:—"Sir John Hewett is an enthusiast in the cause of industrial progress. Industrial progress is a good thing, indeed a necessary thing. But irrational and unpractical enthusiasm even in the best of causes is neither good nor necessary."

AMRITA BAZAR
PATRIKA,
3rd Dec. 1910.

BENGALIAN,
3rd Dec. 1910.

BENGALIAN,
3rd Dec. 1910.

BENGALIAN,
4th Dec. 1910.

An irrational zeal for industrial progress with a corresponding bias against other forms of progress, political or social, is the worst of all. Sir John's enthusiasm for industrial progress does him infinite honour.

No other provincial satrap is worrying so much about industrial progress. But it is only fair to point out that no other provincial satrap seems to hold such strong opinion against political progress."

AMRITA BAZAR
PATRIKA,
5th Dec. 1910.

3297. The *Amrita Bazar Patrika* writes:—"We find from the report of the last meeting of the Madras Legislative Council that the three Resolutions moved by the non-official members all met the usual fate, that is to say, they were lost. And nobody need be surprised at this result; now we may take it that the movers themselves did not expect any other. But all the same the lively discussion that the resolutions elicited in the Council, is interesting and instructive, showing how the officialdom considers itself infallible, how it would regard all existing practices as 'settled facts' and how any attempt to change or modify them would give them deadly affront. The first Resolution which was moved by the Hon'ble Mr. Seshagiri Iyer ran as follows:—

"That this Council is of opinion that the Agency Tracts in the districts of Ganjam, Vizagapatam and Godaveri are sufficiently advanced to be governed by the ordinary laws and rules of procedure applicable to other parts of the Presidency."

It is little known that over a score of men from these tracts have been deported and detained under restraint. This matter formed the subject of an interpellation in the local Council, which first attracted the attention of the outside public to this extraordinary condition of things."

VI.—MISCELLANEOUS.

BENGALUR,
4th Dec. 1910.

3298. Commenting on the article headed "The *Times* and India" contributed by Sir John Rees to the November number of the "Fortnightly Review", the *Bengalee*

Sir John Rees on India.

writes:—"Among 'the enemies of British rule,' says Sir John Rees, are Babu Sunderanath Banerjea and the constitutional party with which he is associated. No fouler libel was ever uttered against the constitutional party in India. They may have their differences with the Government—and differences there will always be—but they are the staunchest friends of British rule of law and order and of that steady progress which can only be attained under a stable Government. They are loyal and they are patriotic; and in their minds patriotism and loyalty to the British Crown are indissolubly bound up. They repudiate revolution; they believe in evolution; and they hold fast with unswerving conviction to the opinion that the indissoluble union of England with India will help forward, with the growth of democratic ideas, that process of evolution which in its culmination will give them a full and perfect measure of self-rule within the Empire. In that hope and faith they work and toil and they can afford to look down with serene contempt upon effusions such as those of Sir John Rees which do a distinct disservice to England and India and to the growth of a sense of Imperial unity."

INDIAN MIRROR,
30th Nov. 1910.

3299. The *Indian Mirror* regards it as a gratifying sign of the times that the people are wearying of politics. Recently there has been a tremendous accession to both periodical and newspaper press in the country, and the new recruits generally give a wide berth to politics, concerning themselves exclusively with matters pertaining to industrial, agricultural and commercial developments. The fact that such journals find a keenly interested circle of readers now-a-days indicates that there has been a genuine industrial awakening among all classes.

Industrial awakening and the gradual diversion of the people's attention from politics.

BENGALUR,
27th Oct. 1910.

3300. The *Bengalee* writes:—"It is rather difficult to guess precisely what Mr. Sinha meant when he brought the charge of an appalling ignorance of the history and development of representative institutions against those of his countrymen who are dissatisfied with the Reform Scheme because it confers no real power on the representatives of the people. Are we to understand that every

The evolution of representative institutions.

country aspiring to self-rule must pass through the centuries of struggle and strife, of the different stages of growth and retardation and reassertion which form the story, say of England's emergence into parliamentary Government? Judged by this standard we expect we are somewhere about the reign of Edward the Confessor, or would it be of Canute and must discipline ourselves to believe that several centuries have yet to elapse before our present aspiration for self-Government can attain fruition . . . But are we civilised enough to be able to handle the machinery of self-Government,—are we intellectually developed enough to be able to appraise and appreciate its blessings,—have we the character to take upon ourselves the burden of its responsibilities? That is the fundamental question which nobody asked any body at the Calcutta Club. We propose to attempt an answer to it on a subsequent occasion."

G. C. DENHAM,

Special Asst. to the Depy. Insp.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,

9, ELYSIUM ROW,

The 10th December 1910.

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